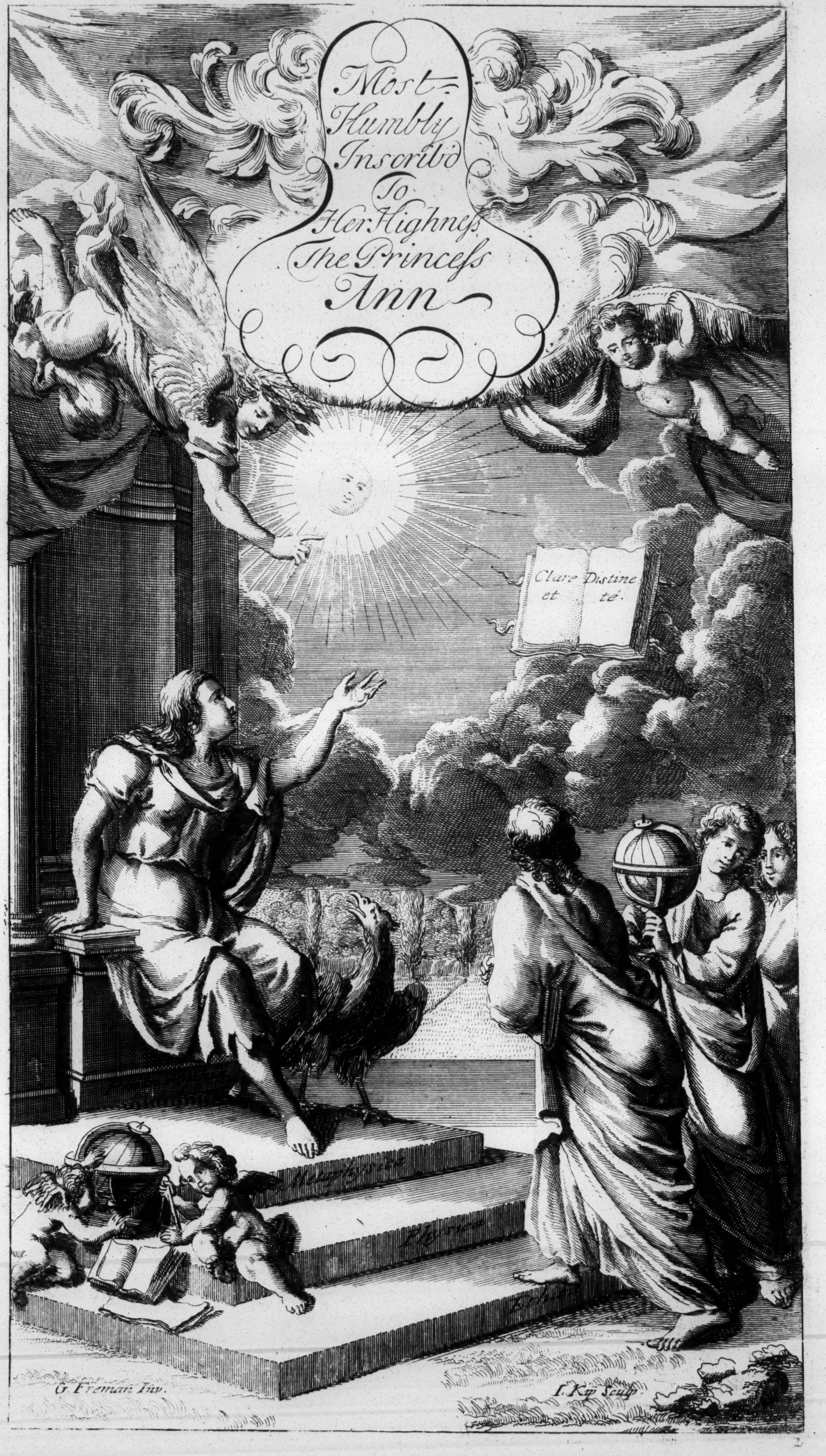

Most Humbly Inscrib'd To Her Highneſs The Princeſs Ann
Clare et Distincte.
Metaphysica
Physica
Ethica
G. Freman Inv.
I. Kip Sculp.

THE

HISTORY

OF

NATURE,

In Two PARTS.

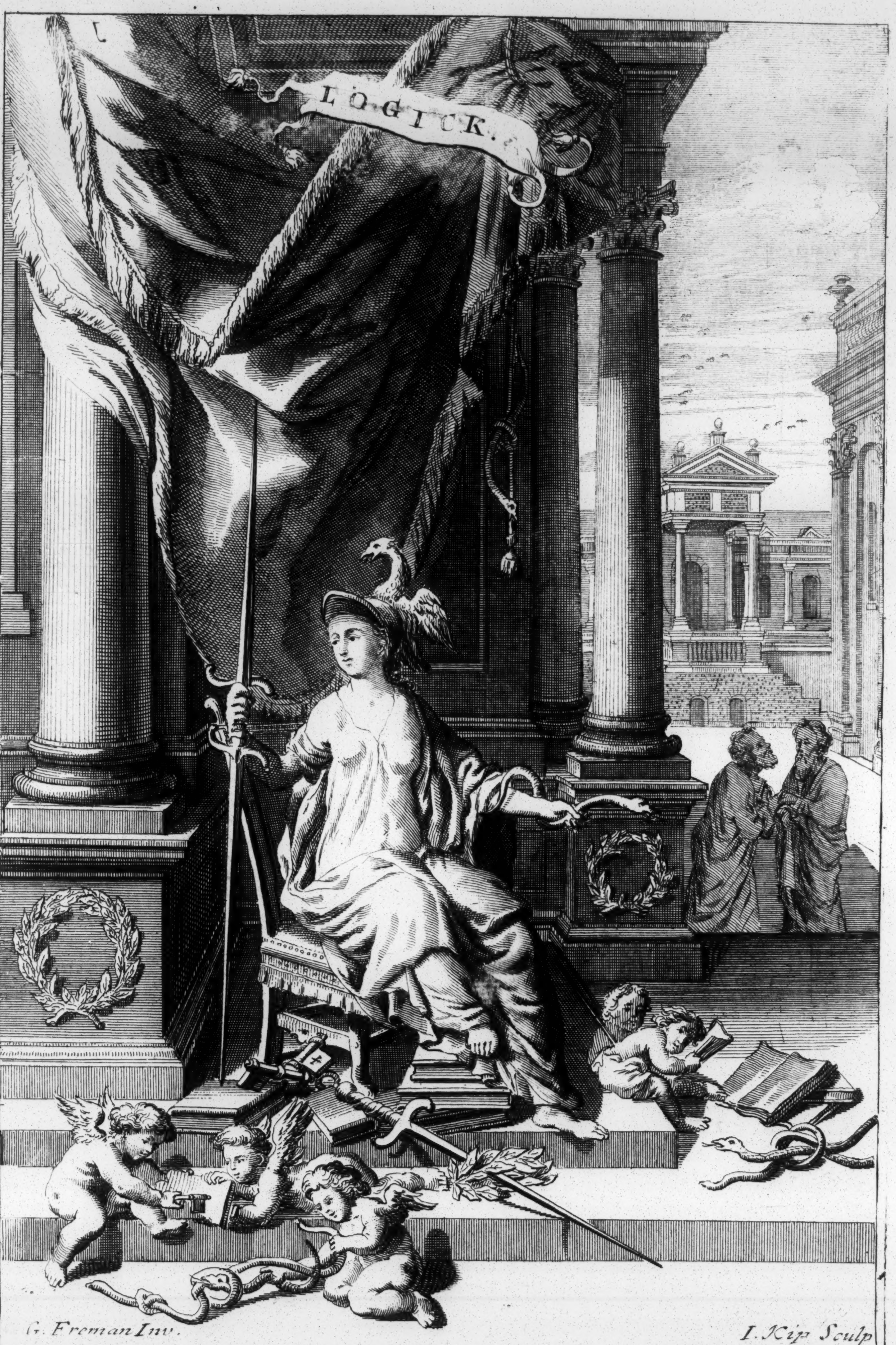
Emblematically Expreſs'd in near a Hundred Folio COPPER-PLATES.

Wherein are alſo repreſented all the Operations, Facultys, and Paſſions of the Mind, *&c.* according to the Manner of the moſt Celebrated Poets and Philoſophers.

Deſign'd and Engraven by the beſt Artiſts, with an Explanation at large under each Figure.

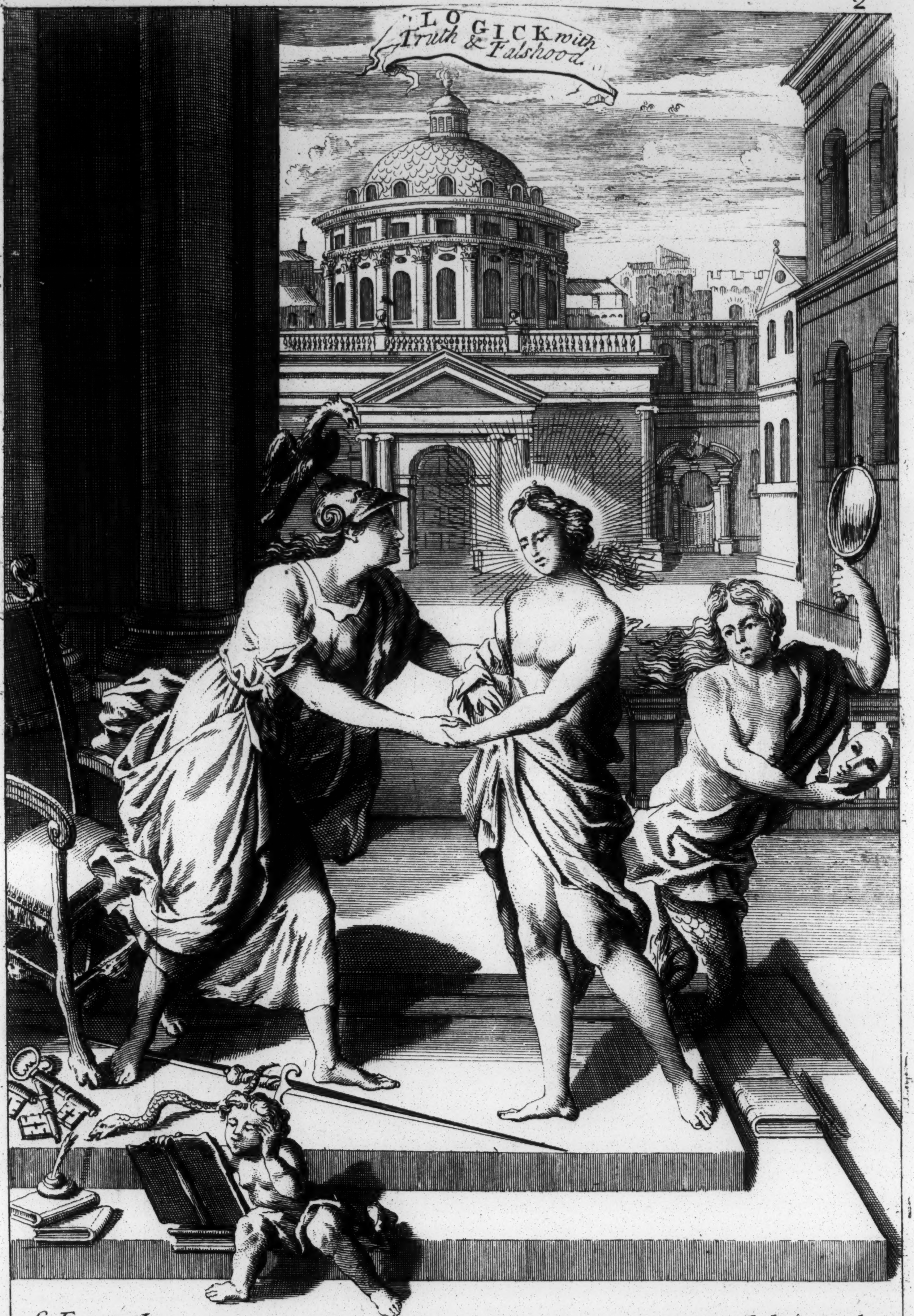
LONDON,
Printed for D. BROWNE, W. MEARS, and F. CLAY without *Temple-Bar*; W. TAYLOR, in *Paternoſter-Row*; A. JOHNSTON, Engraver, in *Round-Court* in the *Strand*; and W. BRAY, near *Fountain-Court*. M.DCC.XX.

1720



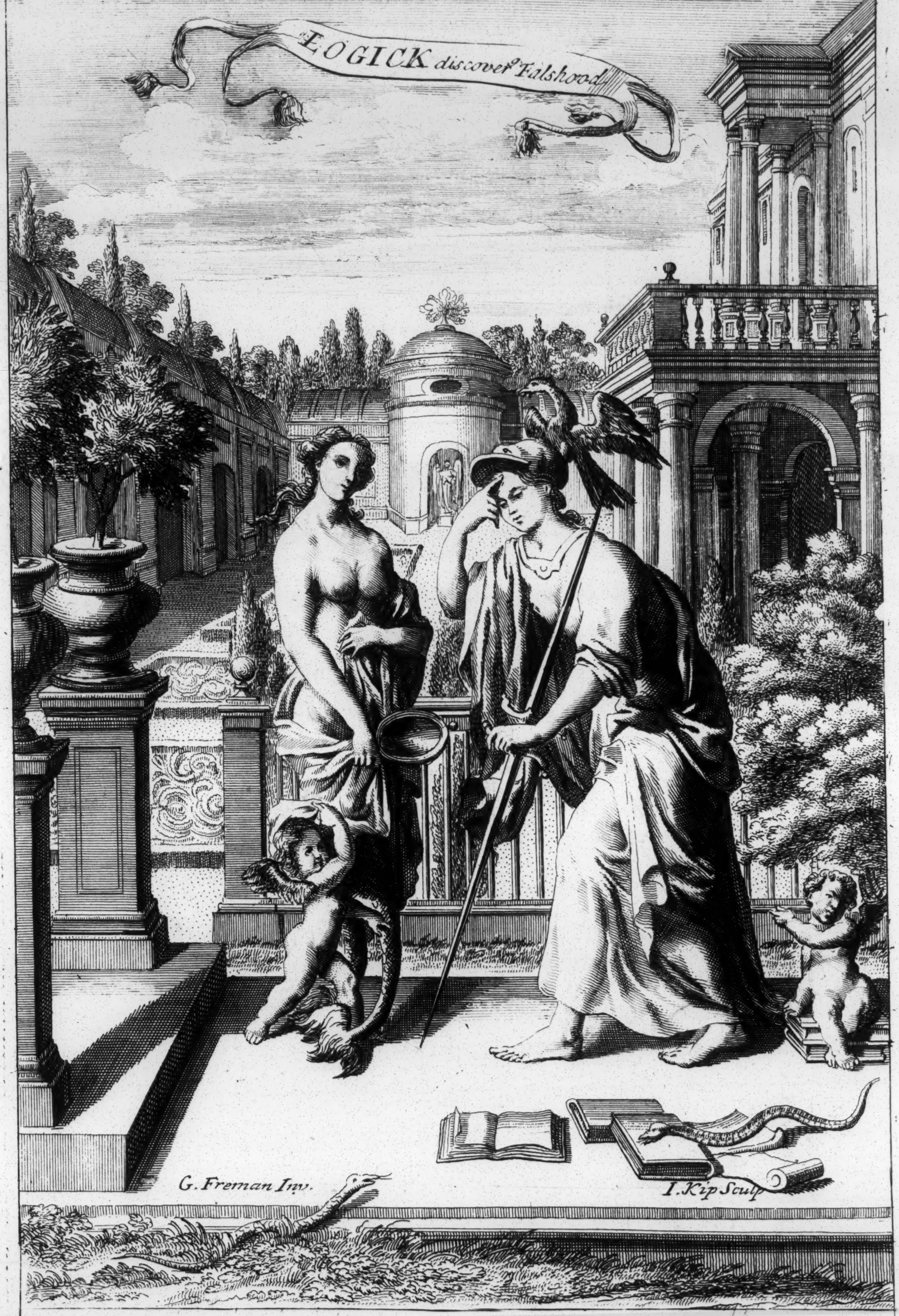
G. Freman Inv.　I. Kip Sculp

Repreſend by a Woman ſitting in a Chair, holding in her Rt hand a two pointed Sword, & in her left a Serpent, who twiſts about her Arm: on her Head, a Helmet ſurmounted by an Eagle; beneath her Feet are Books Swords & Garlands, wth Boys, having Keys & Locks in motion, at a diſtance two Philoſophers diſcourſing; Her Swords are her mst proper Emblems, Logick, being ſpugnatio Verborum (a Word Fight); her Snakes denote her ſubtilty, her Helmet her ſtrength & her Eagle her diſcerning faculty: ye Locks & Keys denote her power to lay open or conceal; ye Garlands on the Pedeſtals of ye Pillars, are ye Trophies of her Victories gain'd over other parts of Learning wch Victory is repreſented by her having Books, Swords & Garlands laid at her Feet; ye Sword occupies her Rt Hand, & ye Snakes her Left, denotes Powers, being nobler than cunning: The building in Proſpect is ye School of Learning dedicated to ye Goddeſs Minerva

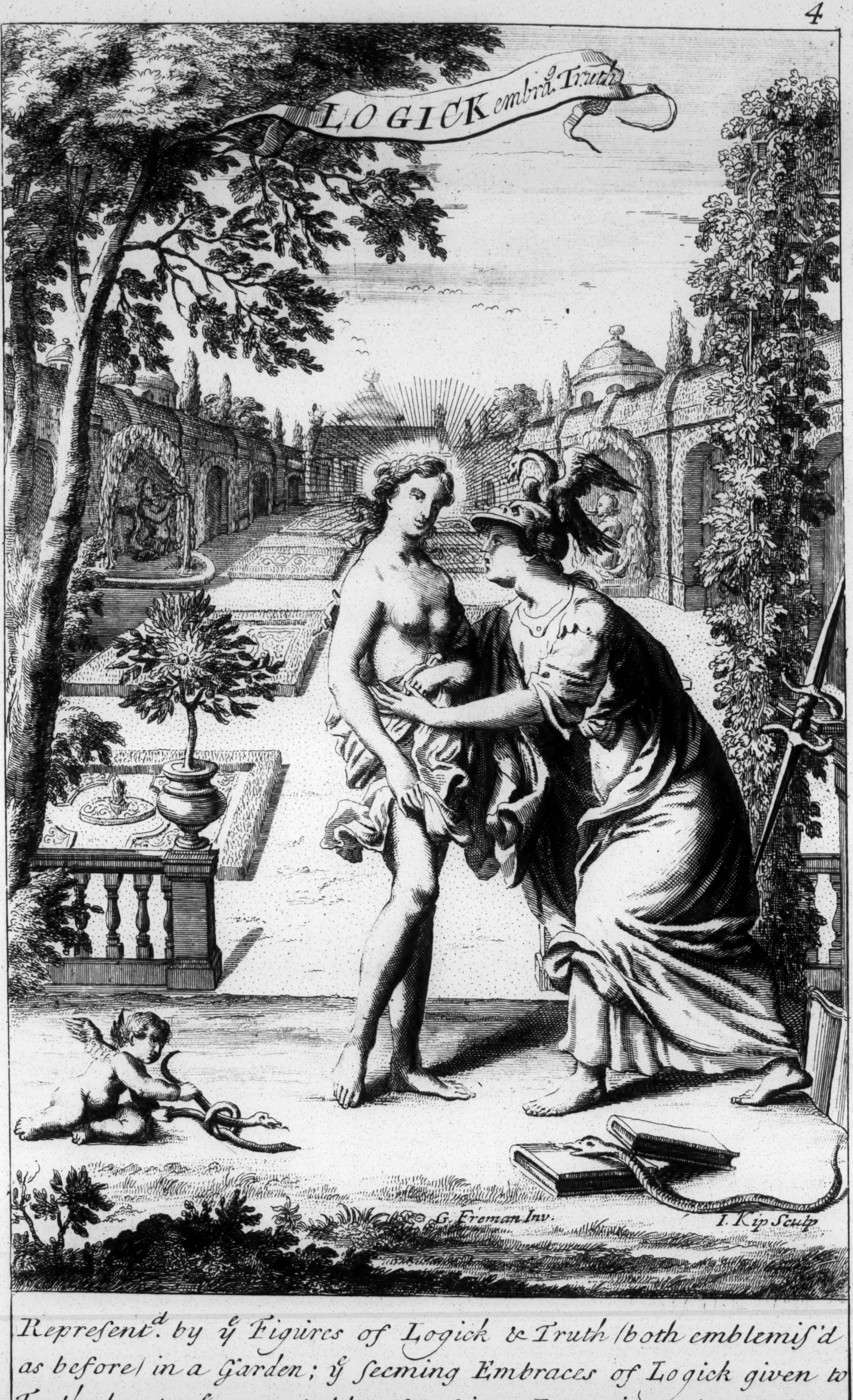


G. Freman Inv. I. Kip Sculp.

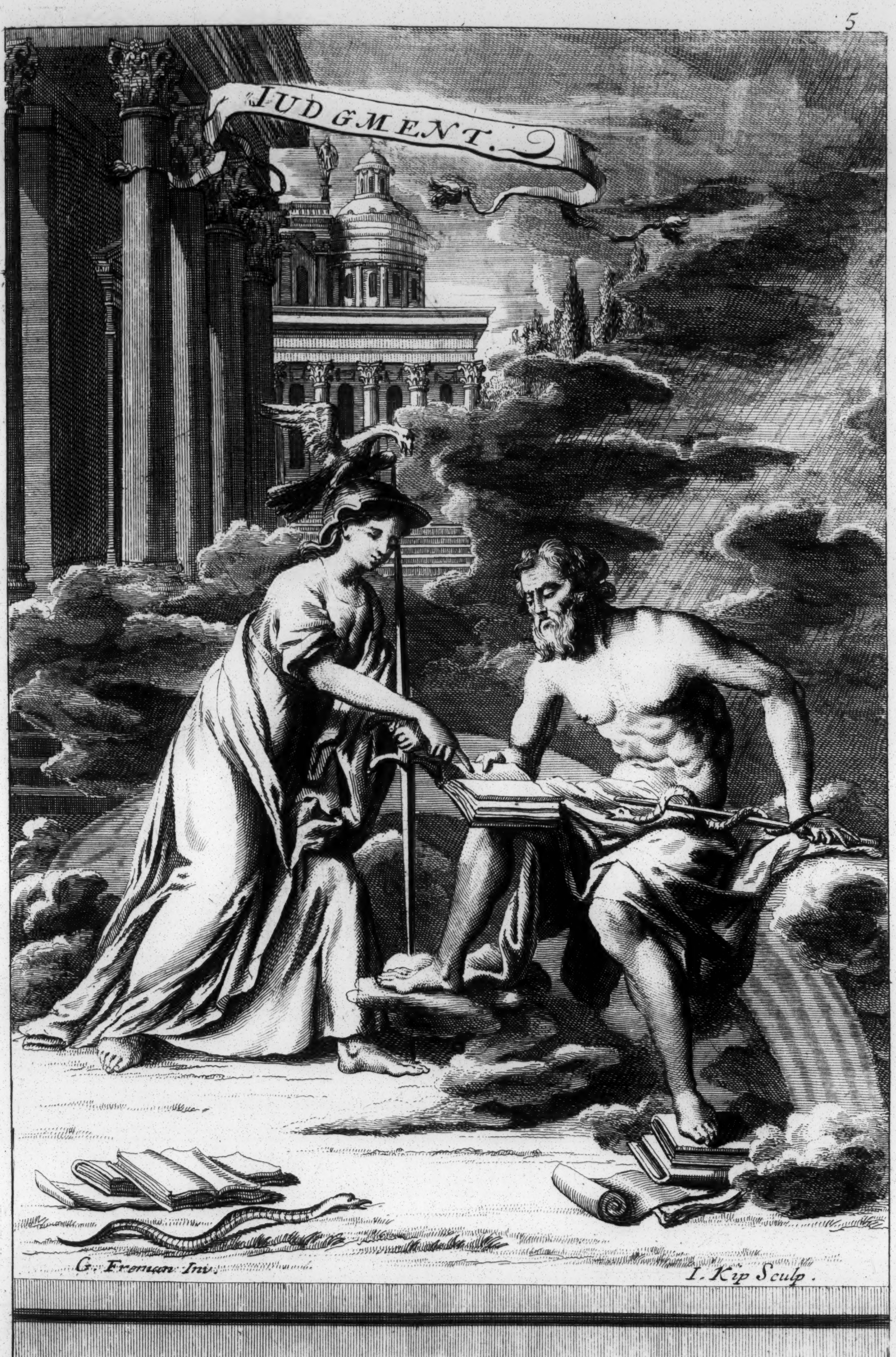
The Fig. which seems just risen from her Chair is Logick as appears by her uſual Embᵐˢ (treated of before) yͤ Fig. whom ſhe seems to court, is Truth representᵈ. wᵗʰ a Glory round her head having a loose Garment cast about her: yͤ Glory denotes her Excellence & her regardleſs Robe shews yͭ Truth needs no Ornamᵗ. nor ought to be cover'd tho' with yͤ most pleasing & becoming pretences: The other Figʳᵉ represents Falshood, being a Syren wᵗʰ a Mask & Miror, yͤ proper Emblems of yͤ Vice, it being reported of yͤ Creature, yͭ she deſtroys wᵗʰ her Voice all yͭ give ear to her; her Mirror denotes yͤ double dealing of Falſneſs & her Mask yͤ disguises ſhe is forc'd to make use of (for as 'tis ſaid of Virtue, yͭ cou'd Men ſee her Naked, they wou'd be most paſsionately enamour'd of her) ſo on yͤ contrary cou'd they ſee Falsity undrest of her Masks & Disguises, they wou'd flee from her as yͤ ugliest & most dangerous Monster. The Building behind represᵗˢ yͤ Palace of Logick, being yͤ School of Learning.


LOGICK discover^{s} Falshood
G. Freman Inv.
I. Kip Sculp

The representation of Logick as before, viewing intently y^{e} Syren, who has cover'd her Face wth a Mask under wch appearance ſhe endeavours to paſs for Truth; but her lower parts being her badge of distinction are uncover'd by a little Boy, & so ſhe is detected; wch ſhews that y^{e} best mask
Falshood is discoverable by Truth & Innocence, tho' in its Childhood.


LOGICK embra^{9}. Truth
G. Freman Inv.
I. Kip Sculp.

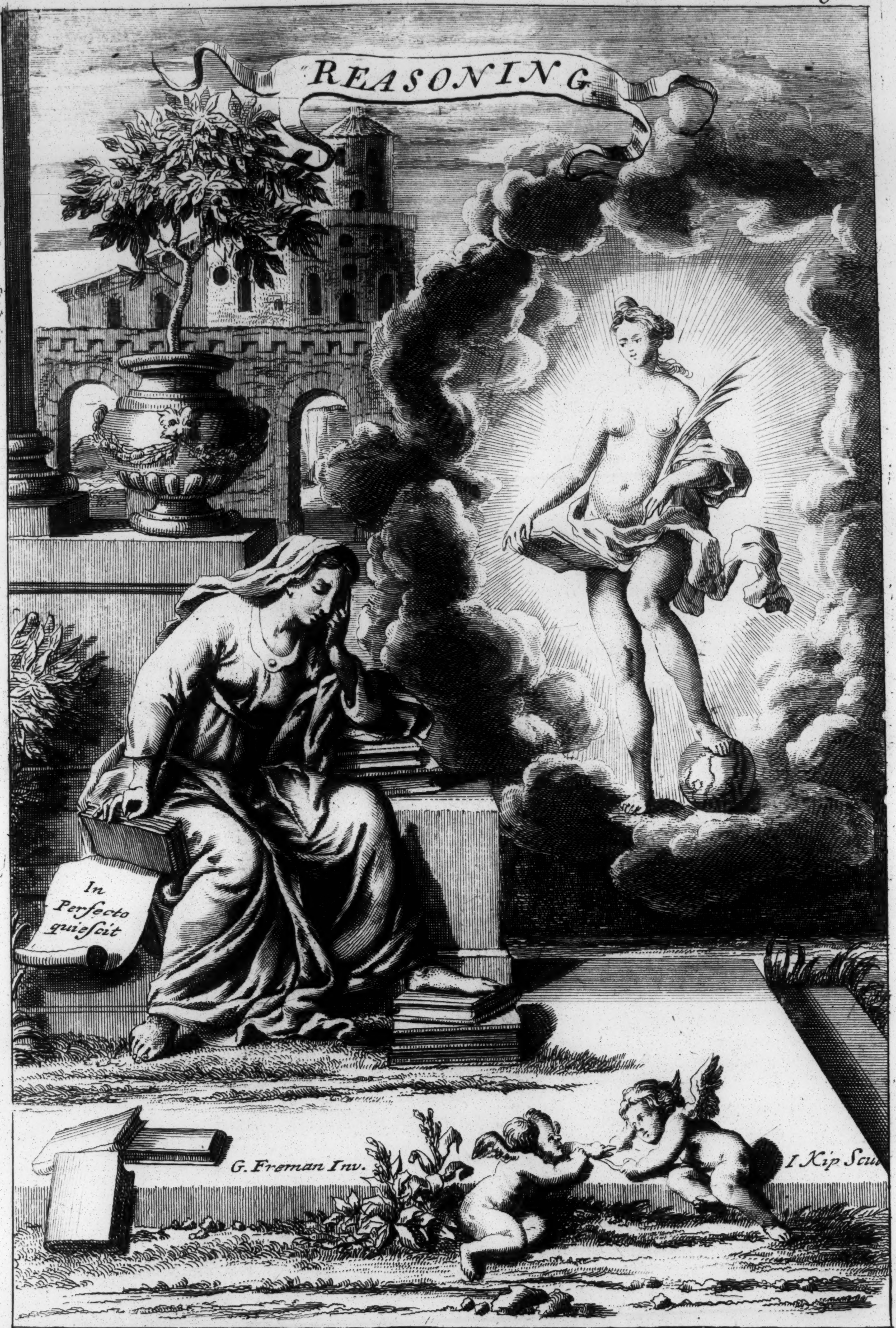
Represent^{d}. by y^{e} Figures of Logick & Truth (both emblemiſ'd as before) in a Garden; y^{e} ſeeming Embraces of Logick given to Truth denote y^{e} acceptableneſs of it to Learning; they being plac'd in a Garden, is to ſhew y^{e} Pleaſures and Sweets that attend them both



G. Freman Inv.

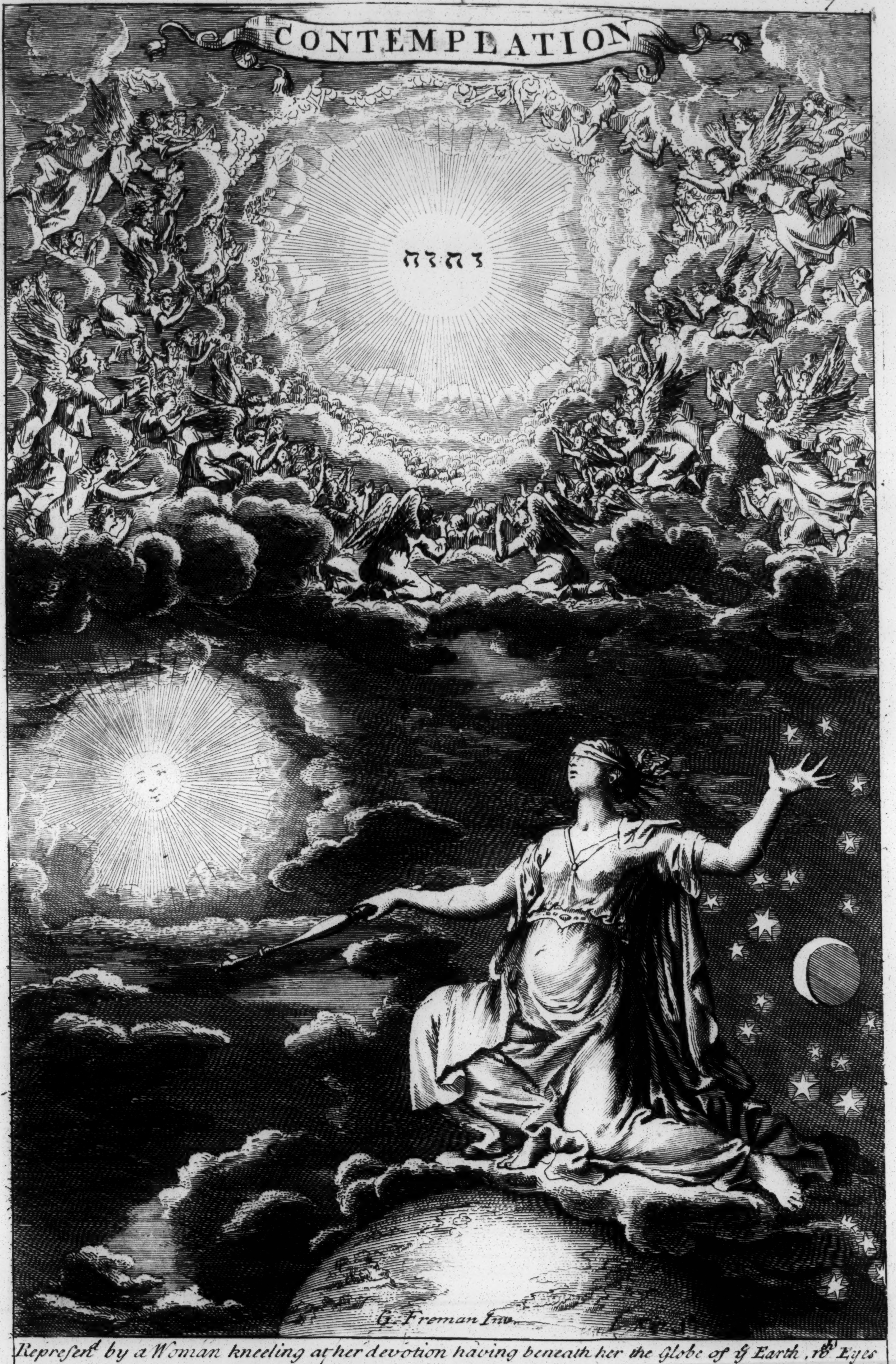
I. Kip Sculp.

Repreſent^{d} by an elderly Man ſitting on a Rainbow in y^{e} Clouds having Books & a Scrole of Parchment under his Leſt foot, on his R^{t} Knee a Book open'd, ye Figure ſtanding by Iudgment, is Logick, & points to ye open'd Book: The Building is ye proſpect of a Theatre, ye Books & Serpents under, are ye emblems of Learning & Wiſdom, ye inſeperable companions of True Iudgment, who is repreſent^{d} elderly as a Badge of Experience, & plac'd in ye Clouds to ſhew his inſpection of all Human Affairs: & ye various Colours of ye Rainbow he ſits on, denote y^{e} ſeveral Methods he makes uſe of to be inform'd, & y^{e} Brightneſs of its Rays y^{e} Clearneſs of his apprehenſion, & y^{e} ſeeming information given him by Logicks pointing to y^{e} Book, ſhews y^{e} Neceſsity of Learning, to enable us to make a true Iudgment.

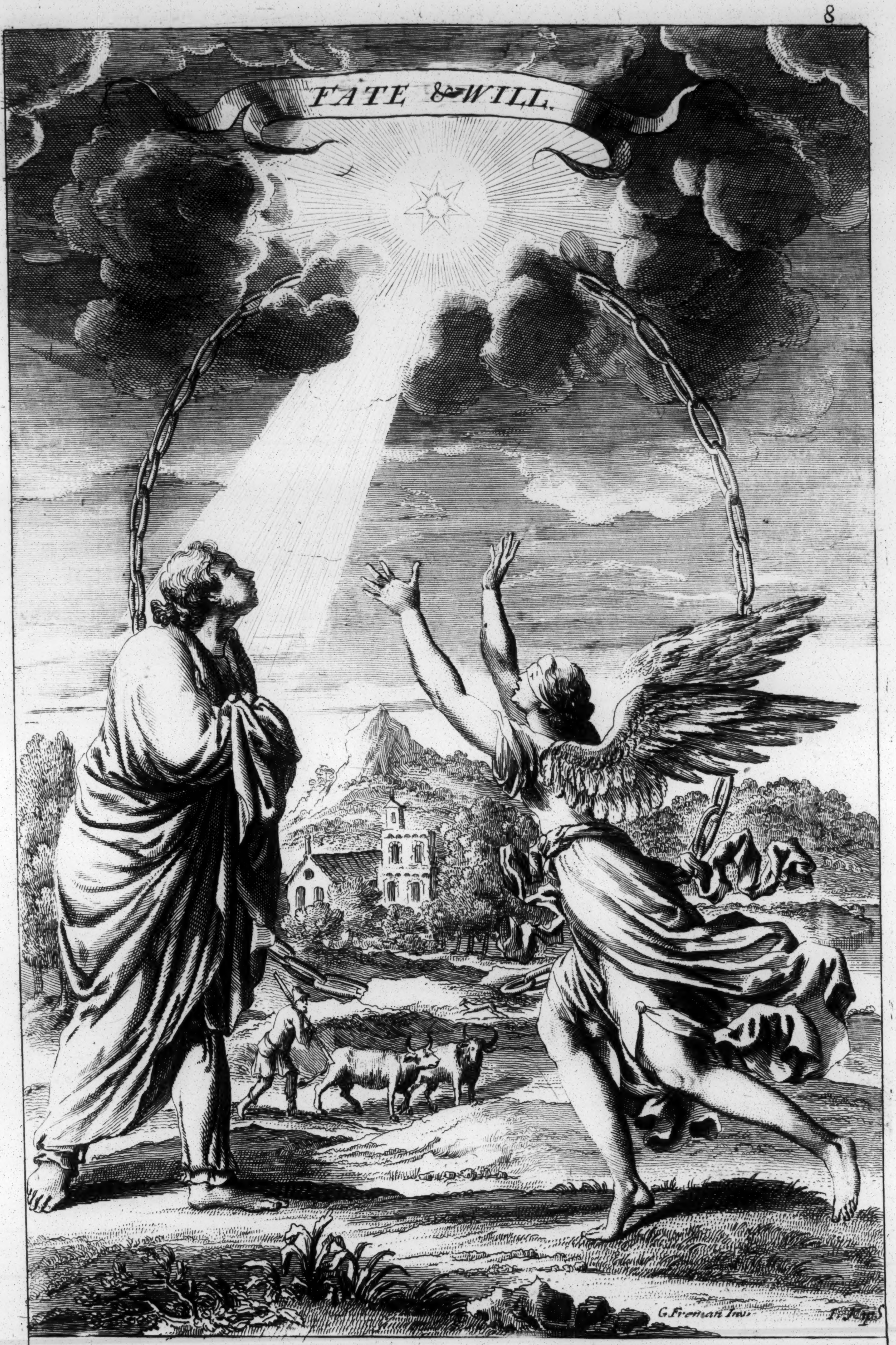


Repreſent^{d}. by an elderly Woman ſitting on a Pedeſtal, leaning her head on her left hand with Books under her left Foot & Elbow, in her Right hand a Book a little Open'd, her Forefinger therein, & a Scrole hanging from below ye Book with this Motto, In perfecto quieſcit, ye Fig^{r}. ſtanding in a Glory, incircled wth Clouds, & on which Reaſoning ſeems to have her Eye, repreſents Truth holdin a Book in her Right hand & a branch of Palm in her Left, having ye Globe of ye Earth under her Foot; On ye Fore ground are Boys & Books. The Motive for repreſen^{g}. Reaſoning by theſe Figures, are theſe, 'tis repreſen^{t}. by a Woman, to denote its productive Faculty, right Reaſoning being ye common Mother of every Great, Good & Wiſe Action; the Books under her Foot, denote ſome doubts ſhe hath long ſince overcome, & thoſe under her Elbow ſome doubts just removed; her Melancholly Poſture & Air, ſhew ye neceſsity of Seriouſneſs in Reaſoning; the Book in her Right hand ſeems to contain (& more eſpecially that part which ſhe engageth with her Forefinger) what is expreſt in the Scrole that hangs from it, which is, that by the help of Reaſoning we may bring all our undertaking to that perfection as will afford the means of being at reſt; The placing Truth as in ye deſcription, is to ſhew, that Reaſoning hath always Truth in view, that being the End ſhe aimeth at; the Glory incircled with Clouds, expreſs the inward Beauties of Truth, tho' ſometime vaild with Clouds of Ignorance; the Book & Palm which occupy her hands, are Emblems of thoſe Goods ſhe gives her Poſſeſſors, Peace & Knowledge & her Foot being placed upon the Terreſtial Globe, denotes her excellence above all earthly things.

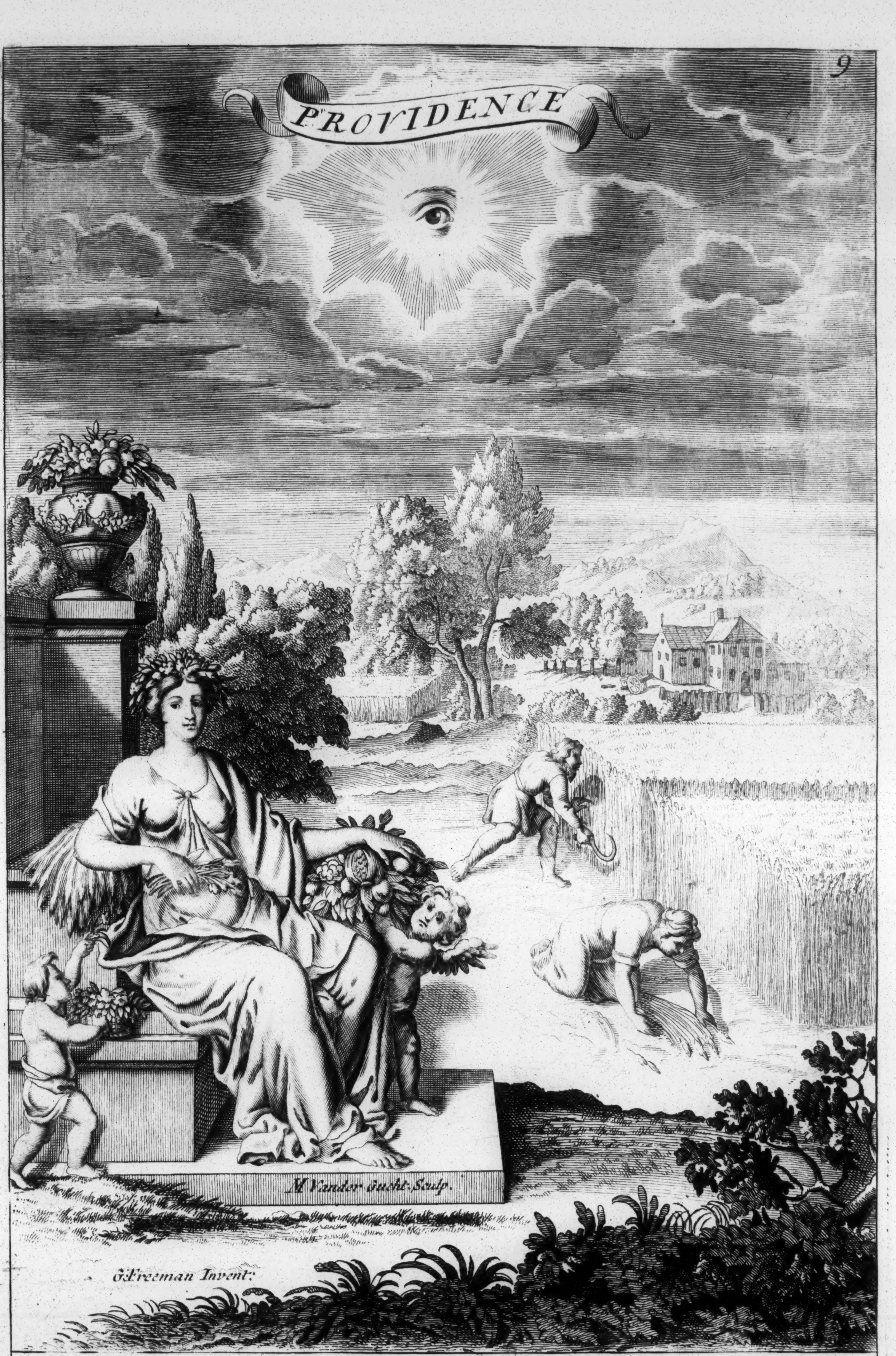
7



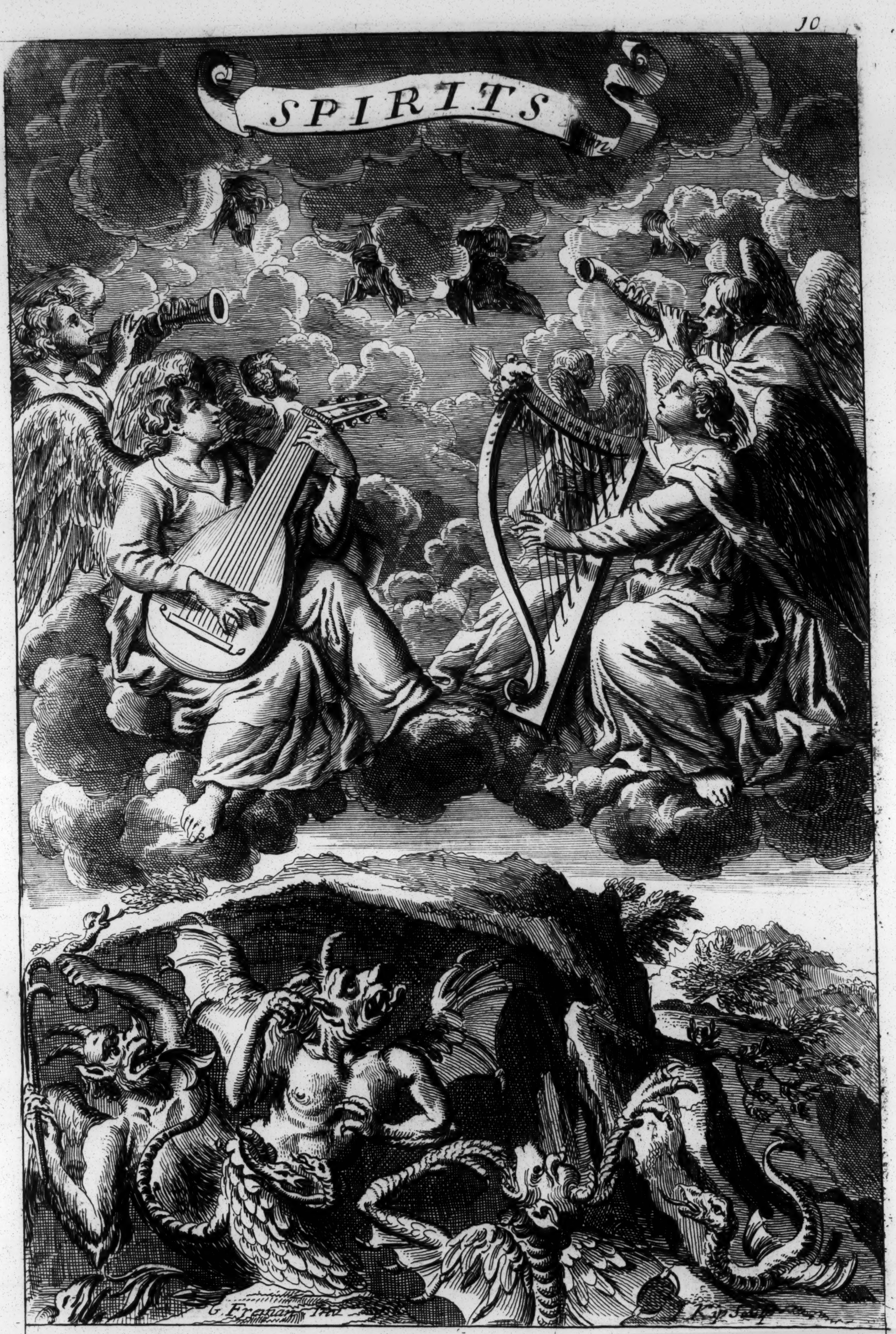
Repreſent^{d} by a Woman kneeling at her devotion having beneath her the Globe of y^{e} Earth, wth Eyes cover'd, holding a Scepter in her R^{t} Hand & on y^{e} ſame ſide y^{e} Sun in Glory; & on her left ſide ye Moon & Stars, wch ſhe ſeems to inſpect wth care: above in ye Clouds ye Glory of ye Supream Deity wth ye word Jehovah, environ'd wth bleſsed Spirits in poſture of Adoration: She is plac'd above the World to ſhew y^{t} those who ſeriouſly contemplate ye Glory of GOD muſt be contemners of ye World, & have their Eyes, like hers, veil'd to all its Inducem^{ts}, flattering Joys & Temptations: her Scepter denotes ye power of heavenly Contemplation we being thereby made more than Kings & Conquerers (according to ye Scriptures) her contemplating ye Sun, Moon & Stars ſhews y^{t} woſoever ſoberly conſiders y^{e} wonderful Creation of those Glorious Bodies, will think their time beſt imploy'd in contemplating wth Gratitude & Wonder y^{e} Excellence & Power of that God who made them.


FATE & WILL.
G. Freman Inv.
I. Kip S

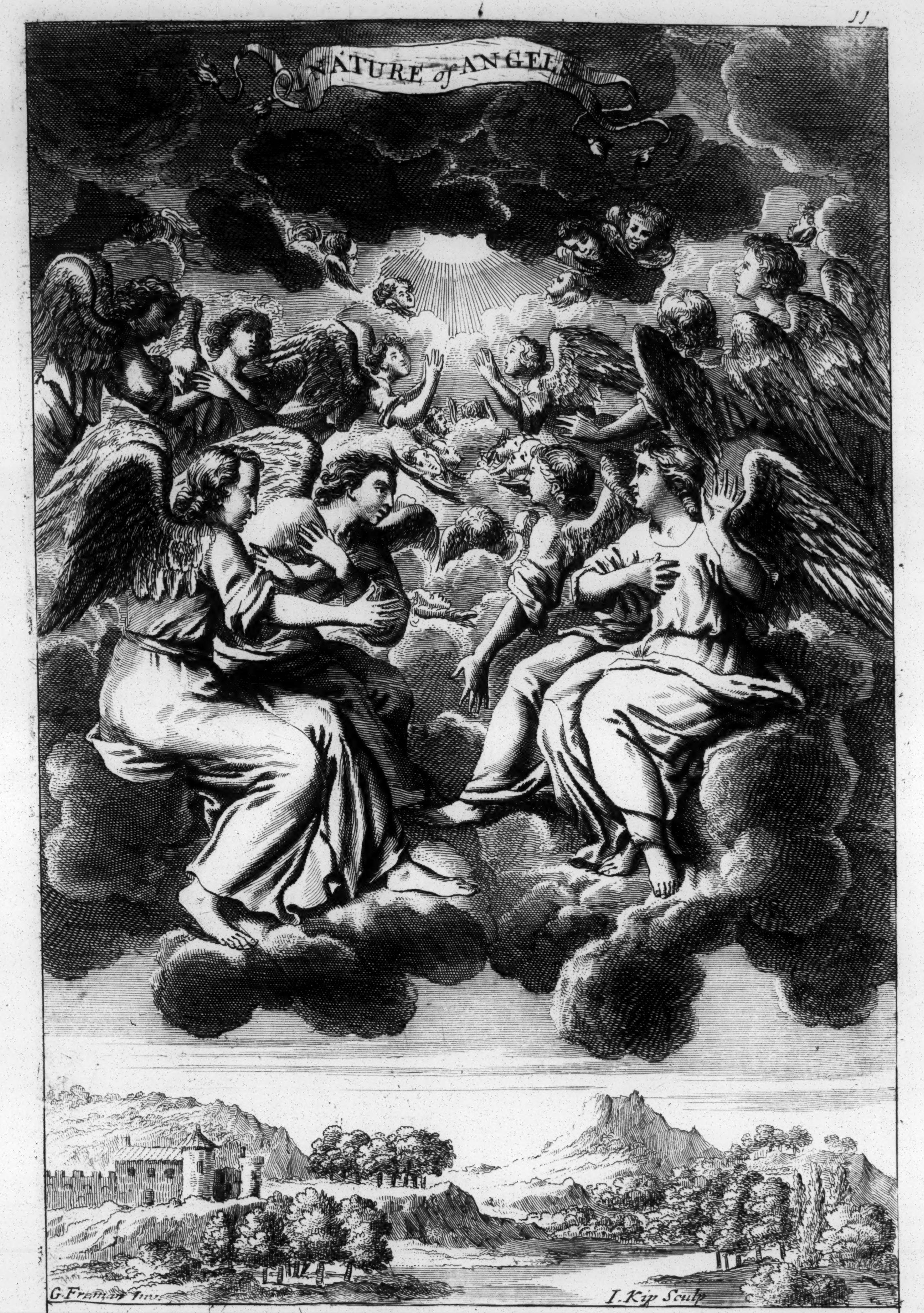
The Figure on y^{e} R^{t} Side wth folded Hands & clad in a full Garment is Fate; his folded Hands are Emblems of Unchangableneſs, & his full Garment resembles his Amplitude: the Golden Chain wch ſeems to fall from ye Star in Glory on wch Fate looks, & with which both he & ye other Figure who represents Will, are incircled, ſhews ye Neceſsity of ye Wills complying with Fate, being bound thereto with a Chain of Celeſtial Causes; y^{e} Wings of Will are Emblems of her Swiftneſs: & her extended & erected Hands & Head towards Heaven, shews we will every thing under y^{e} appearance of Good.



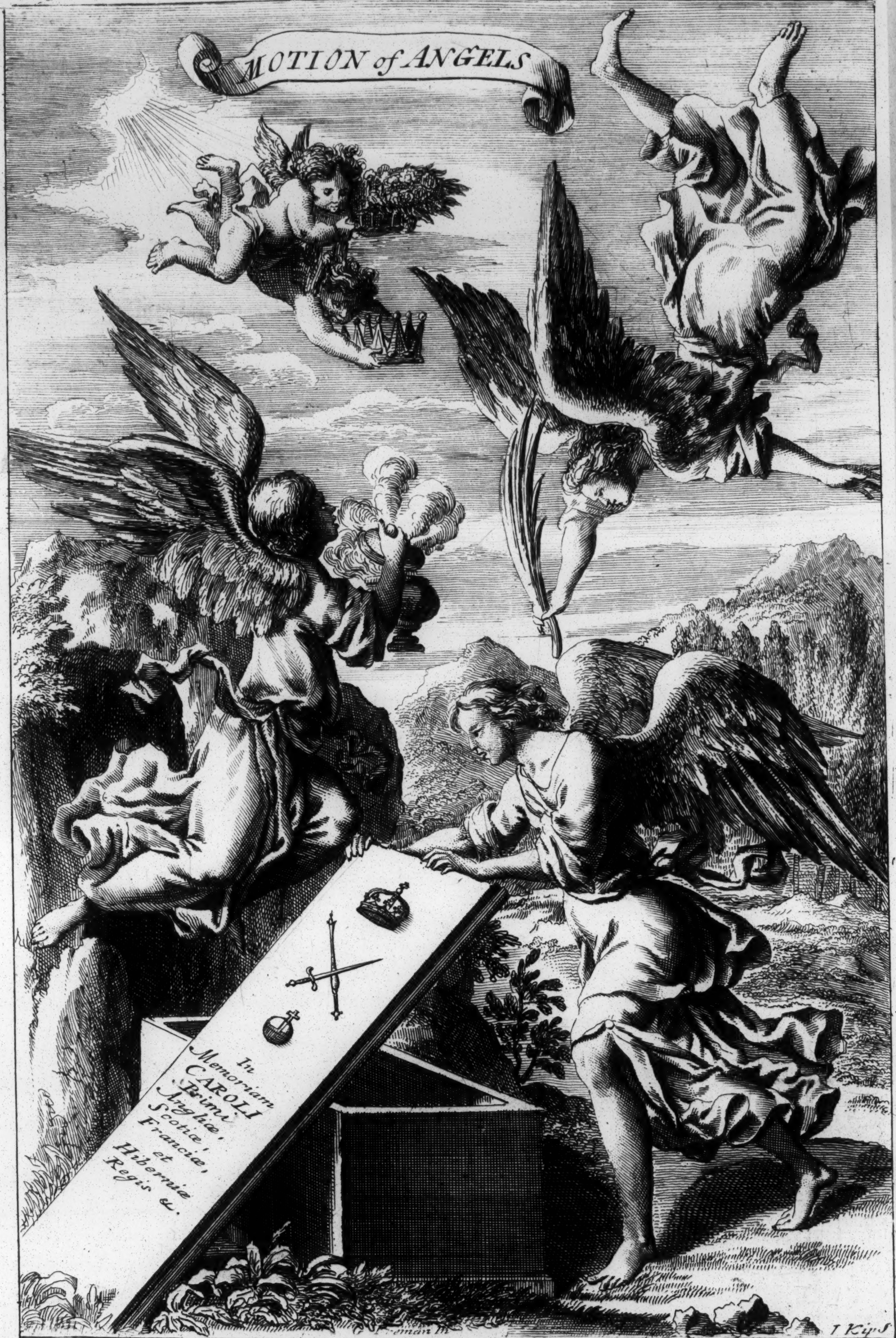
Repreſent^{d} by a Woman ſitting on a Pedeſtal her R^{t} Arm leaning on a Wheat-Sheaf & on her Left a Boy wing'd, bringing her a Co$\overset{n}{r}$ucopia of Fruits & Flowers, as ſhewing y^{e} great goodneſs of Providence, who gives not only on y^{e} R^{t}. Corn to ſupport y^{e} neceſsity of Nature, but alſo on y^{e} Left, Fruits & Flowers to recreate & cheriſh it: At a diſtance in proſpect is a Cornfield, in reaping time, brought to its maturity by ye Eye of Providence, wch from out of a Glory inſpects it & therby demonſtrates y^{t} GOD in his Providence vouchſafes to look down from his all Glorious Throne of heaven to bleſs y^{e} Goods of y^{e} Earth to Mans Uſe, wch ought to draw from us returns of Praiſe & Thanksgiving.



In the Clouds are repreſent^{d} Choirs of bleſsed Angels playing on Muſical Inſtruments, ſinging & praſing GOD. In a Cavern below are repreſented y^{e} Infernal ſpirits ſeeming to utter hideous Cries & Groans y^{e} effects of y^{e} Anguiſh they ſuffer in themſelves & that raiſed in them by their enviouſly beholding the happineſs of y^{e} bleſsed above; ſor true happineſs is by nothing ſo much expreſsed as by praiſing GOD.

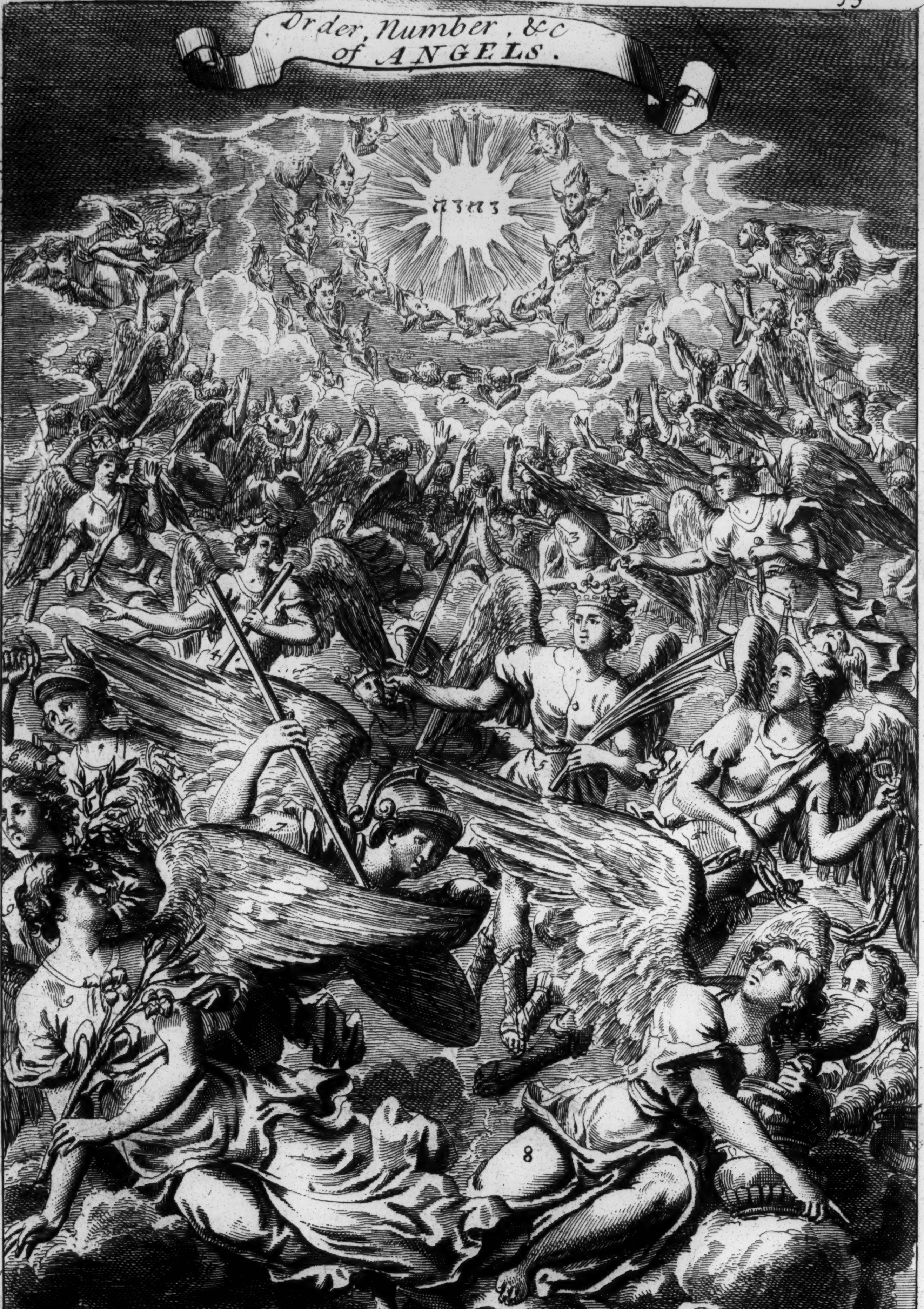

NATURE of ANGELS
G.Freman Inv.
I.Kip Sculp

In ye Clouds appears a glory of Angels & Cherubims contemplating wth desire & Ioy, ye Glory of God which appears above, half veil'd by a dark Cloud; it being the Nature not only of Angels, but of all good Men to behold with Praises & adoration that God who made them for that end.

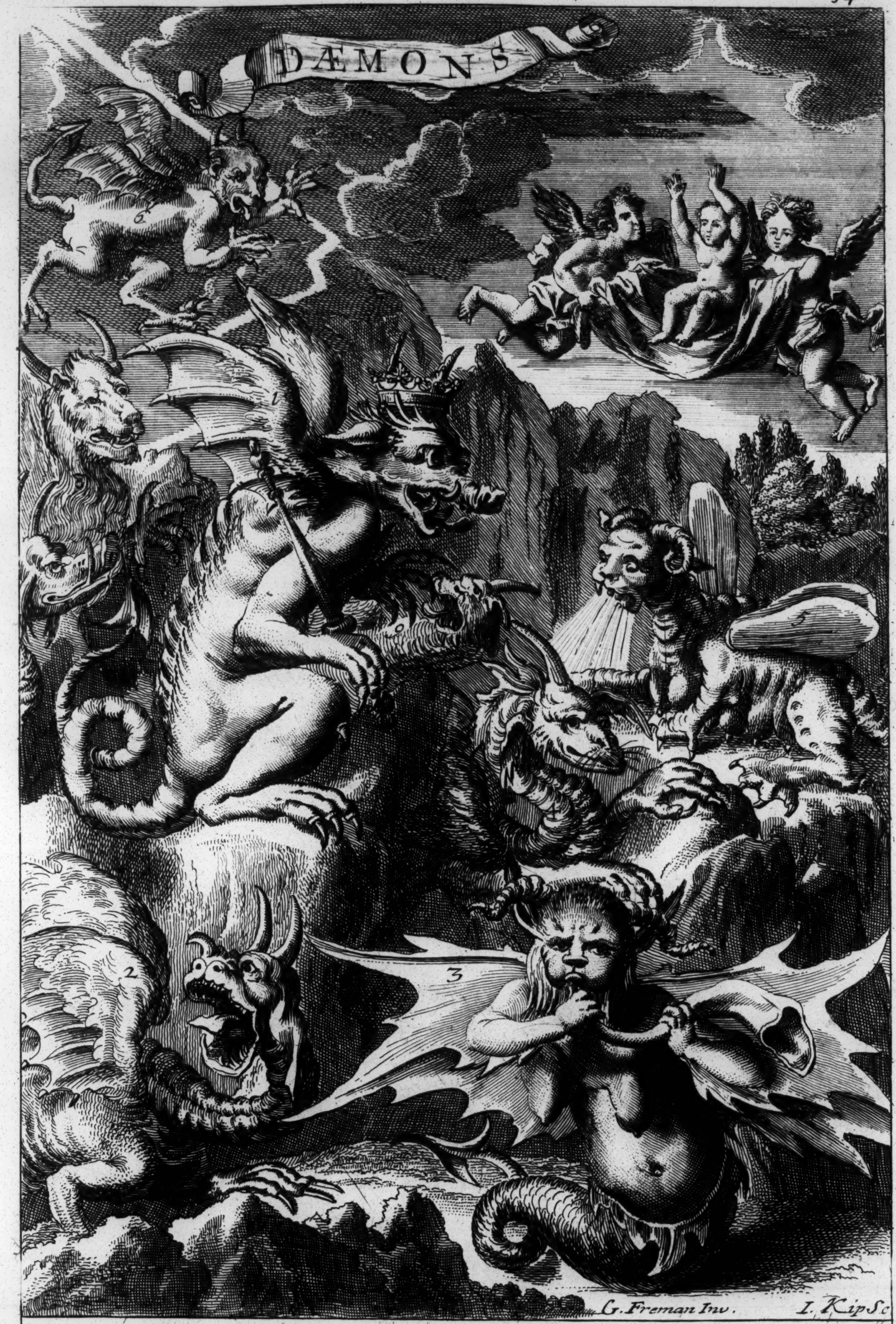

MOTION of ANGELS
In Memoriam CAROLI Primi Angliæ, Scotiæ, Franciæ, et Hiberniæ Regis &c.
…man In
I Kip s

Represenᵈ by ſeveral Angels accupying themſelves in doing yᵉ ſervice acceptable to their Creator, as bringing Peace & Reward to yᵉ Good on Earth, which is ſhewn by thoſe two, who bear a Coronet & branch of Palm downwards, as likewiſe in carrying yᵉ Actions & Prayers of yᵉ Iuſt to Heaven ſhewn by that Angel who bears yᵉ Pot of Incenſe towards yᵉ Sky; & by yᵉ other who is uncovering yᵉ Monument of K. Charles yᵉ Firſt, to lay as it were, open yᵉ good Actions of yᵉ beſt of Princes, to yᵉ God who will reward them.

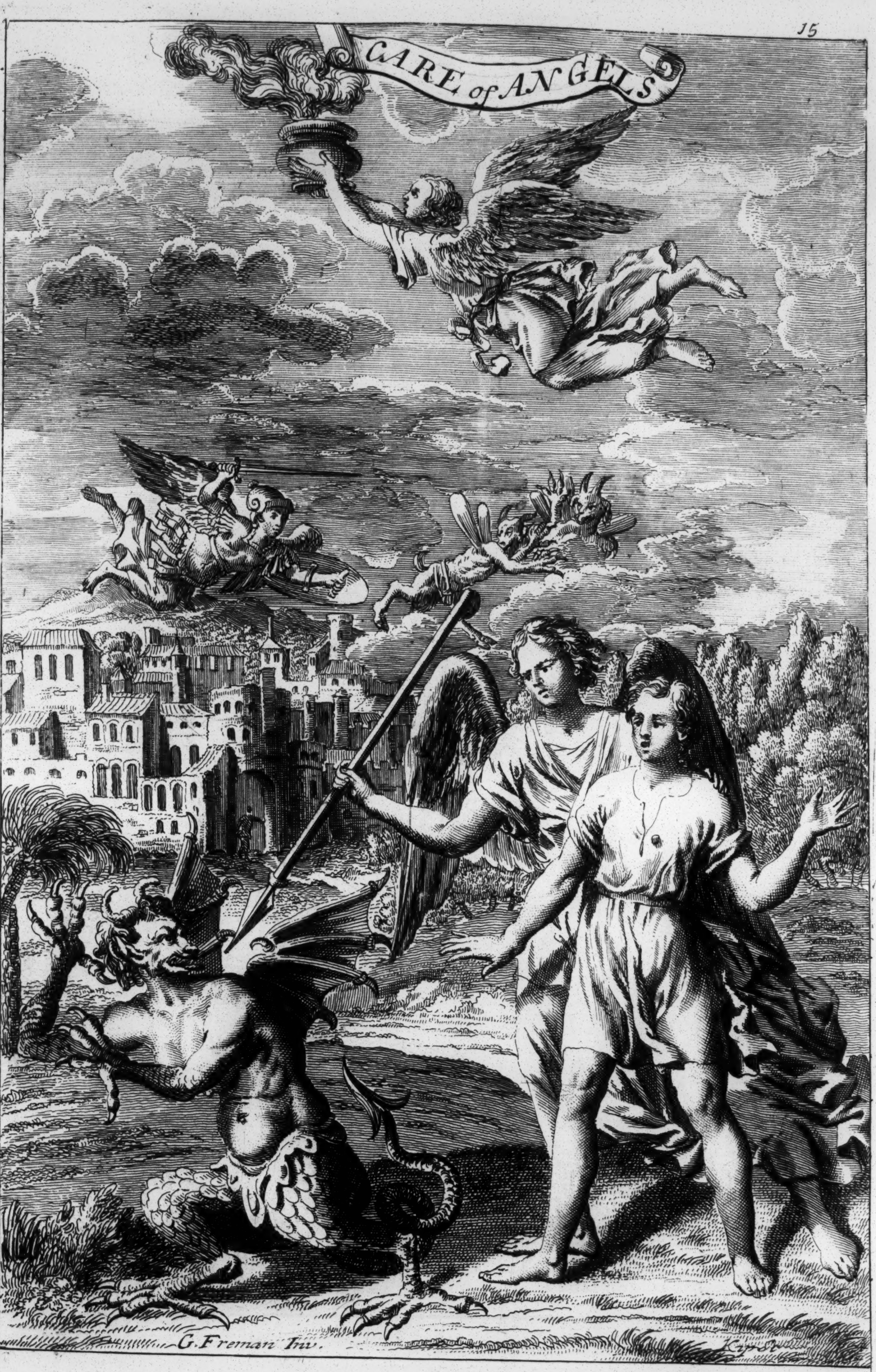
15


Order, Number, &c
of ANGELS.
יהוה
8
G. Freman inv.
I. Kip. Sculp.

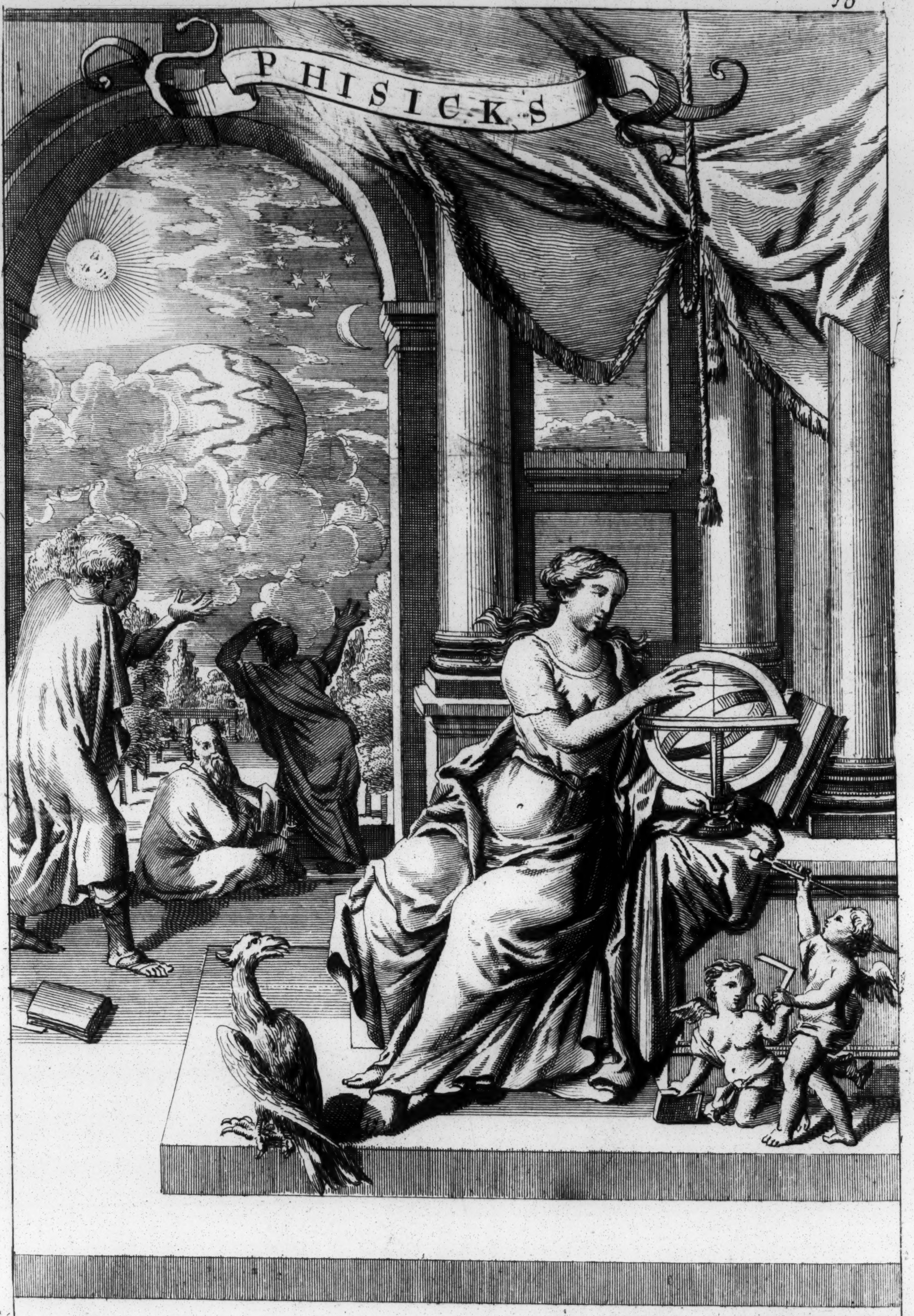
Represen^{d}. by yͤ 3 Hierarchy of Angels & in each hierarchy yͤ 3 Orders: yͤ 1st containing Seraphims, Cherubims & Thrones. yͤ 2d Dominions, Virtues & Powers: yͤ 3d Principalities, Arch Angels, & Angels with Palms, Swords & Crowns, denoting their Offices of Peace Power and Glory, given them by that GOD, who is represented above them and who made, ordered, numbered & distinguiſh'd them for his Service & Glory



In a gloomy Cavern are representd. ye 9 degrees of Dæmons, of Infernal Spirits, diſtinguiſh'd by their monstrous & ugly variety, & wth they are known by: The first termed Belzebub. genlly allow'd Sovereign Emperour over all ye reſt, tho' his Name ſignifies no more than King of Flies; ye 2d Python. 3d Belial, 4th Asmodeus, 5th Satan, 6th Meririn. 7th Apolyon, 8th Astorath, & 9th Mammon. The figures in ye Air are Angels, bearing up a Child, whom they had rescu'd from ye Devils: ye reason for ye precedency of these Devils to one, ye other ariseth from their greater or lesr power in doing hurt, & therefore ſome people may wonder why Mammon, who is taken for ye Devil of Riches, ſhould be placed laſ ye power of Gold in doing ill being ye greatest.


CARE of ANGELS
G. Freman Inv.

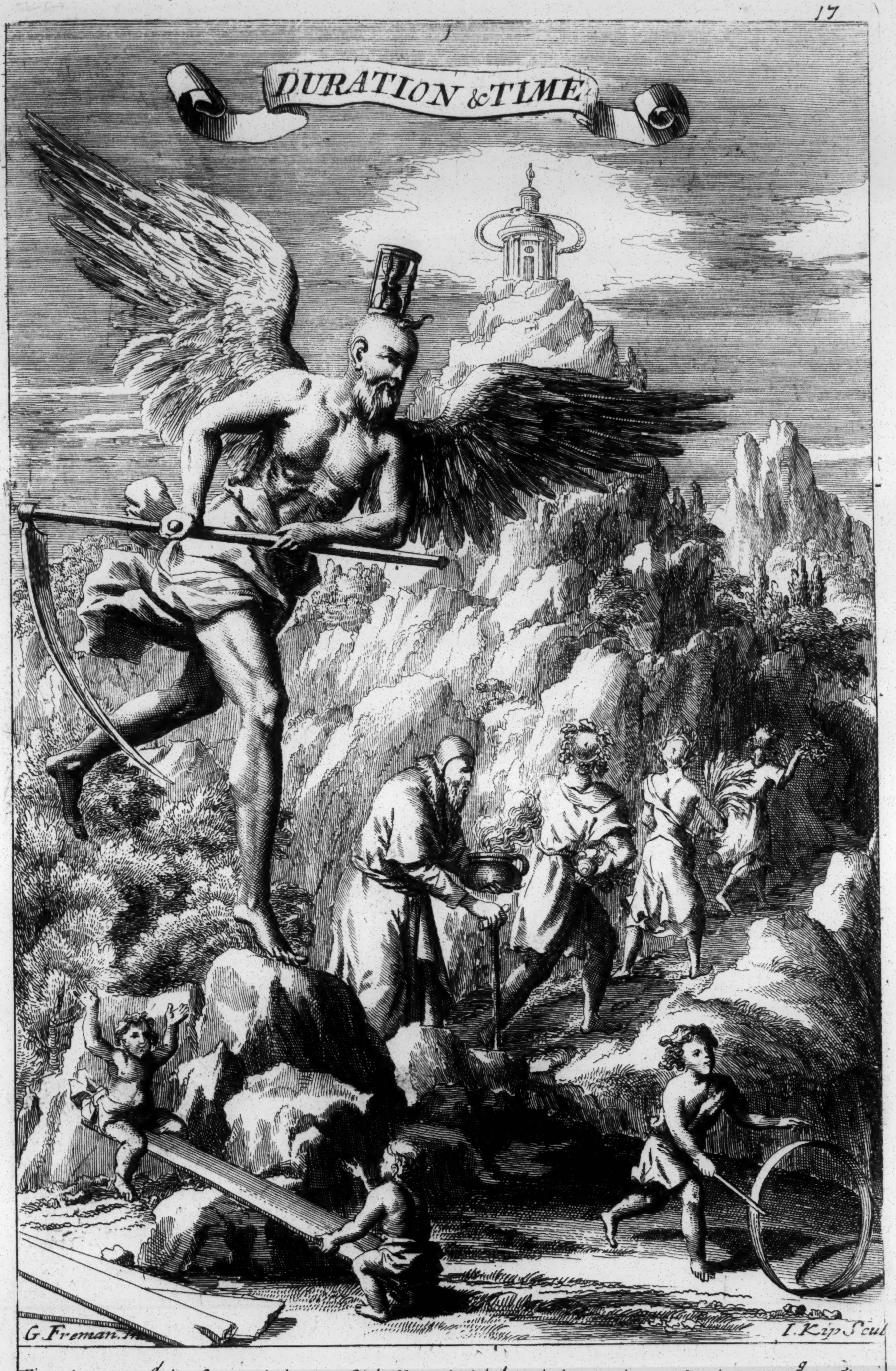
Repreſent^d by an Angel reſcuing & protecting a Young Man from y^e fury of y^e Devil, & by two Angels driving a Dæmon before them, y^e defending us from y^e Aſsaults & ſnares of y^e Devil & driving him from us, being their conſtant employment and care



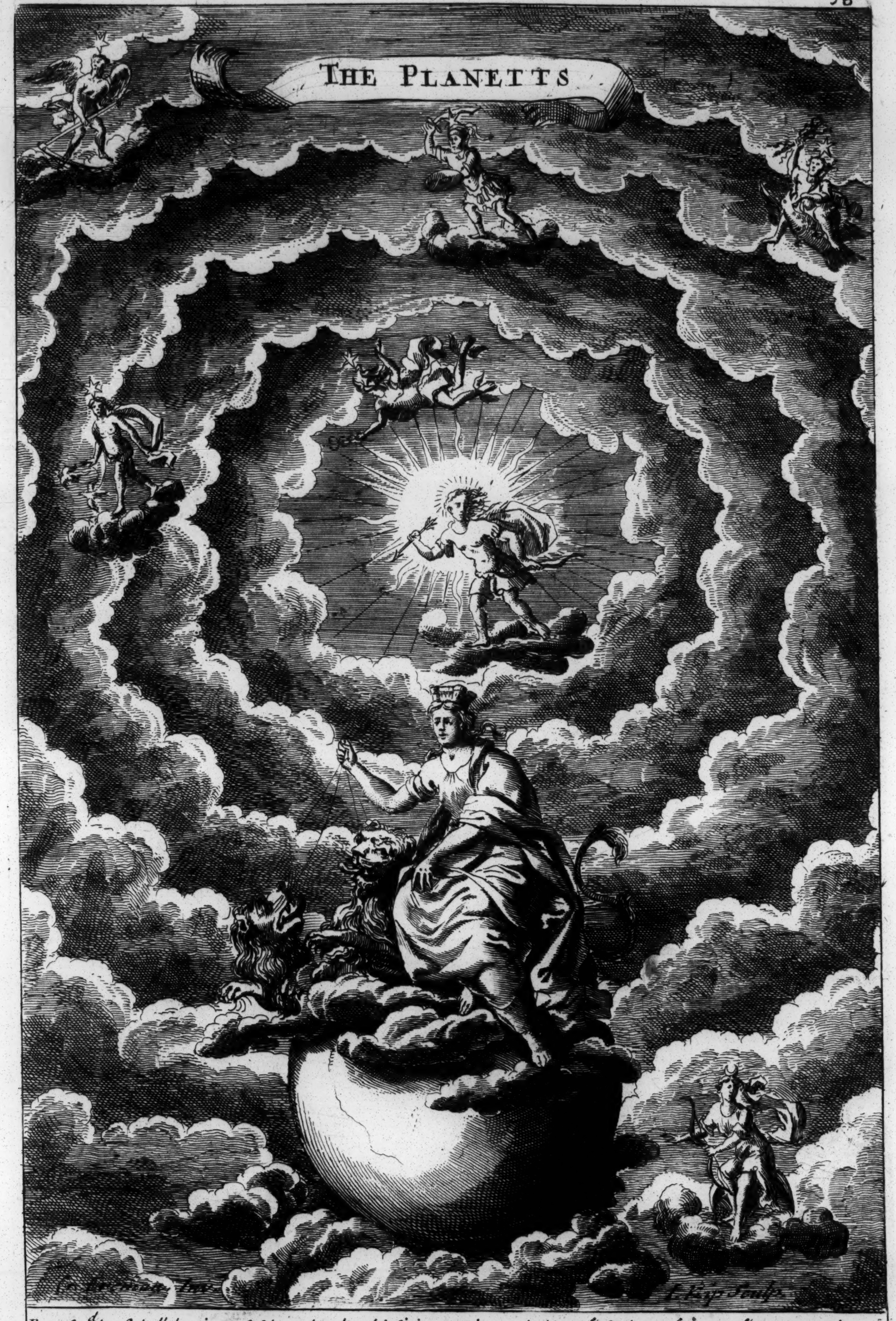
G. Freman Inv. I. Kip Sculp

Repreſented by a Woman with a Sphere & Books; on her R^{t} ſide an Eagle, and on her Left tw^{o} Boys, having a pair of Compaſſes & a Square; the three Figures in prospect are three Philoſophers in conſultation concerning the Planets and Stars, the Books, Mathematical Inſtruments, & Eagle are Emblems of y^{e} quick=ſightedneſs, Learning, and Practice requiſit to the true underſtanding of

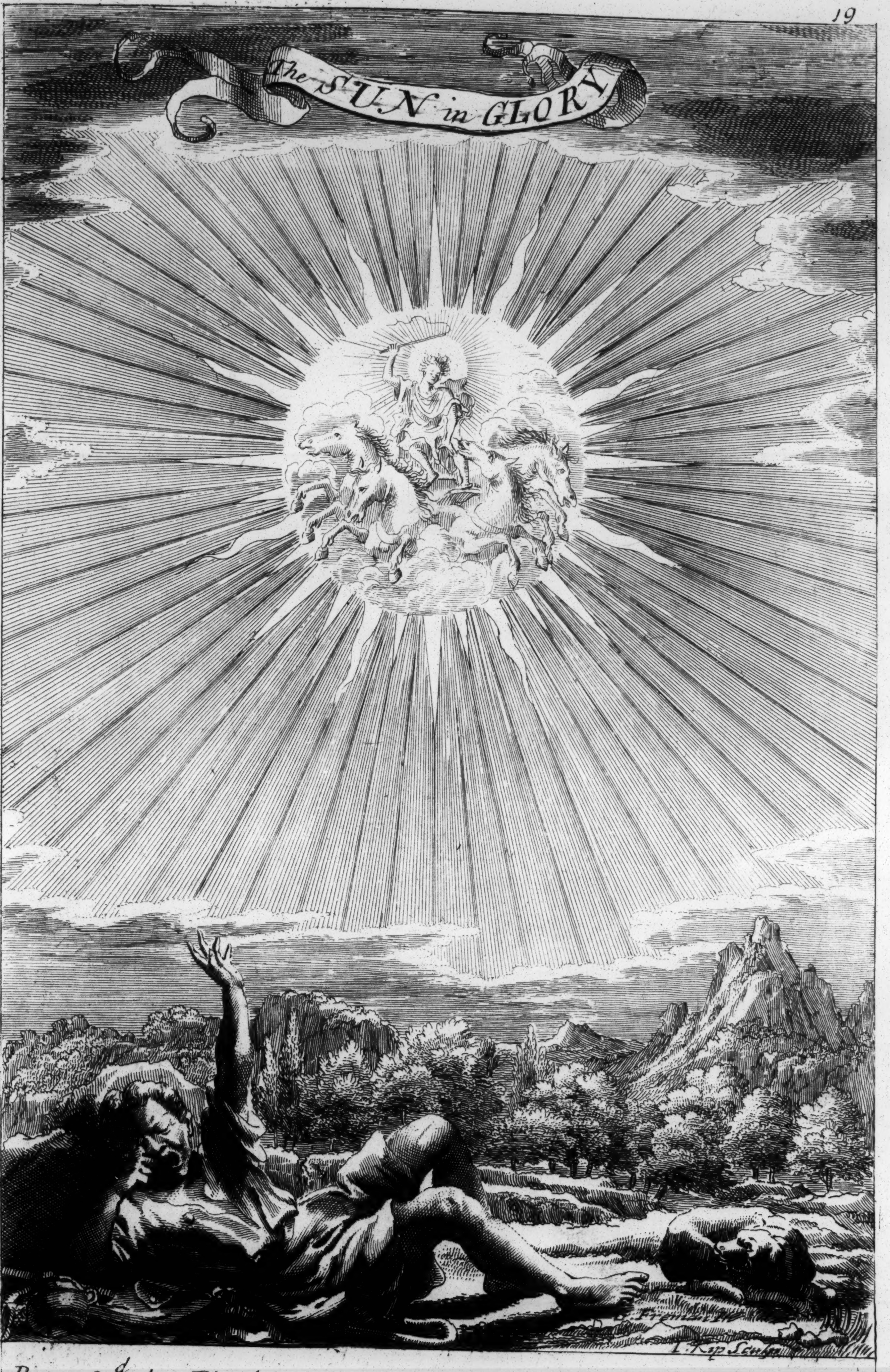
Phiſicks



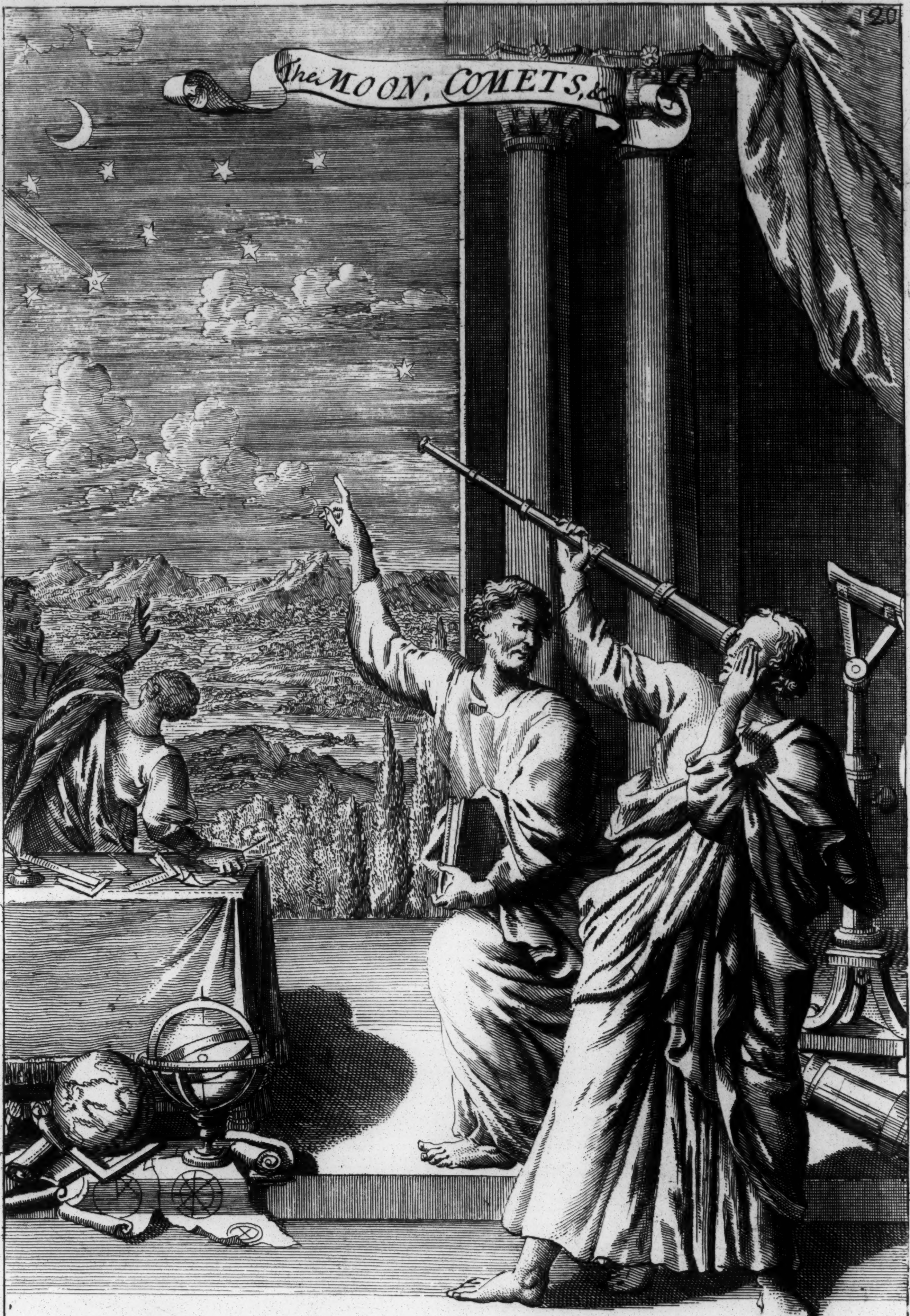
Time is repreſen^{d}. by Saturn, being an Old Man bald headed except one Lock, & Stand^{g} on Tiptoe wth one Foot on a Rock, having a Syth & hourglaſs: Saturn is ſeign'd by y^{e} Poets to be ye Father of ye Gods y^{e} ſirſt beginner of Time, his Age & Bald-pate denote his Antiquity & Duration, & his one Lock ye one punctum of Time preſent, by which we ought to hold; he ſtands on Tiptoe to ſhew he haſtens to be gone; his hourglaſs & Wings are Embl^{ms} of his never reſting & ſwiftneſs, & ye Syth ye deſtruction & conſumption he makes of all things. The four Fig^{rs} below him repreſ^{t} ye four Seaſons of ye Year & parts of Mans Life, following one another towards ye Temple of Eternity; our Childhood brings Youth, Youth brings Manhood, Manhood Old Age, & Old Age to that Eternity properly deſcrib'd by y^{e} Circle over y^{e} Temple & y^{e} hoop in y^{e} Boys hand, being what are in appearance without end.


THE PLANETTS
Fr. Freeman Inv.
I. Kip Sculp.

Repreſenᵈ by Sybell, having a Caſtle on her head, & ſitting on Lions, plac'd on yͤ Globe of yͤ Earth: yͤ Caſtle & Lions denote yͤ ſtrength of yͤ Earth, both in reſpect to its Creatures & Improvements, yͤ Lion being yͤ ſtrongeſt Animal made by Nature, & a Caſtle yͤ ſtrongeſt thing made by Art; her having yͤ Caſtle on her head, & yͤ Lions below her ſhew yͤ ſtrength of human Art, is greater than yͤ ſtrength of Beaſts: yͤ ſeven other ſmall Figures are bodily repreſentations of thoſe Poetical heathen Gods, whoſe Names are made uſe of to diſtinguiſh yͤ Planets by; that in yͤ midſt & over yͤ Earth, is Apollo, encircled with Light as God of yͤ Sun; his Bow & Arrow denote yͤ peircing power of his Rays & Sunbeams: That ſtanding on a Cloud & under yͤ Earth, is Luna; yͤ Bow in her hand & Creſſent on her head, are Badges of her two-fold Divinity; yͤ firſt as ſhe is Goddeſs of hunters, by yͤ Name of Diana; yͤ laſt as Goddeſs of yͤ Moon, by yͤ Name of Luna; The Figure over Apollo, is Mercury, yͤ Wings of his Feet denote his ſwiftneſs in running, as his Staff twiſted with Snakes doth his Cunning; thoſe being yͤ peculiar Excellencies given him by yͤ Poets, & the Qualifications that render him capable of yͤ great Employments he poſſeſſeth, of being Envoy & Currier in Ordinary to yͤ Gods: The Figure on yͤ Right Side of Apollo, is Venus, yͤ Star on her Forehead denotes her Divinity; her Doves are Emblems of Love, & properly ſoined to her who is yͤ Goddess of Love. Over Mercury ſtands Mars, who bears a Sword & Buckler, being Accounted yͤ God of War; that on yͤ Left hand is Jupiter, yͤ Thunderbolts in his hand, & yͤ Eagle under him, are yͤ Coat Armour of Heaven, of which by the ſame Authority, he is accounted God: That on yͤ Right ſide is Saturn, his Wings denote yͤ fleeting of Time, of which he is reported God, & yͤ Syth in his hand ſhews yͤ deſtruction made of all things by this Divinity Time.


The SUN in GLORY
B. Fremont Inv.
I. Kip Sculp.

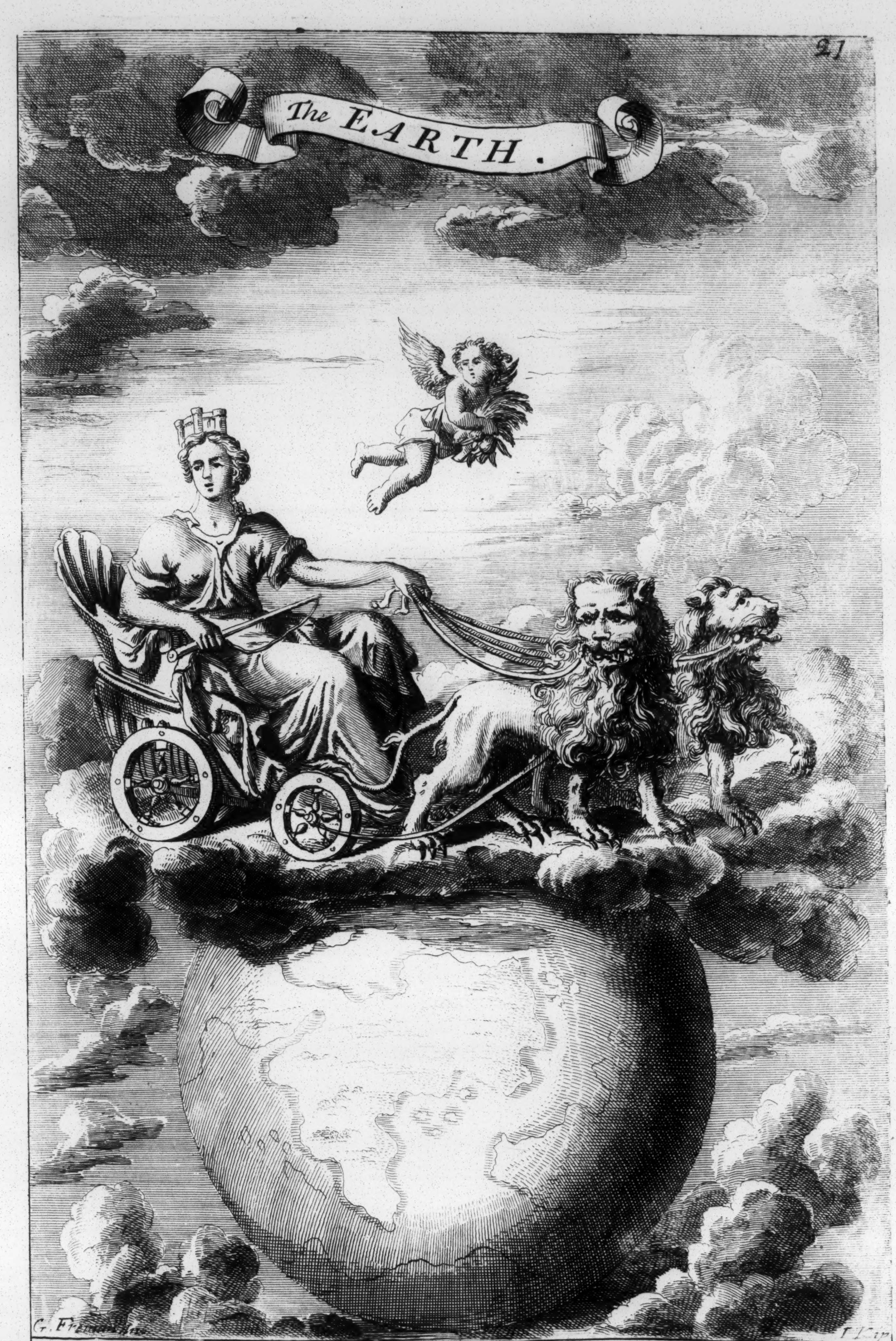
Repreſen^{d}. by Phœbus in his Chariot drawn by White Horſes; beneath lies a Shepherd & his Dog a ſleeping, who are recovered from their drowſineſs by y^{e} brightneſs of his Rays & y^{e} warmth of his Beams, which cheriſh & enliven all Human Creatures ———



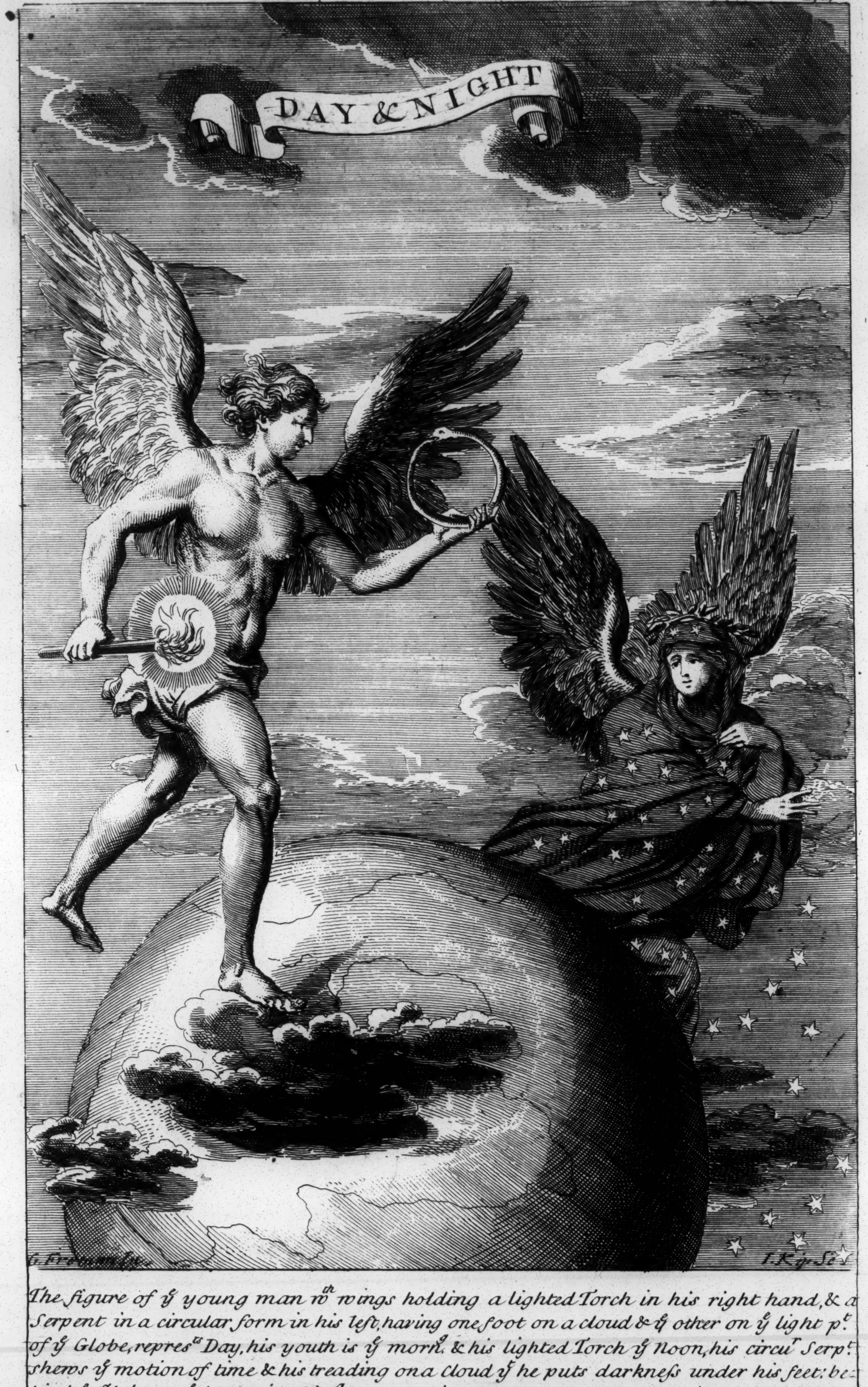
G. Freman. Inv.

I. Kip S

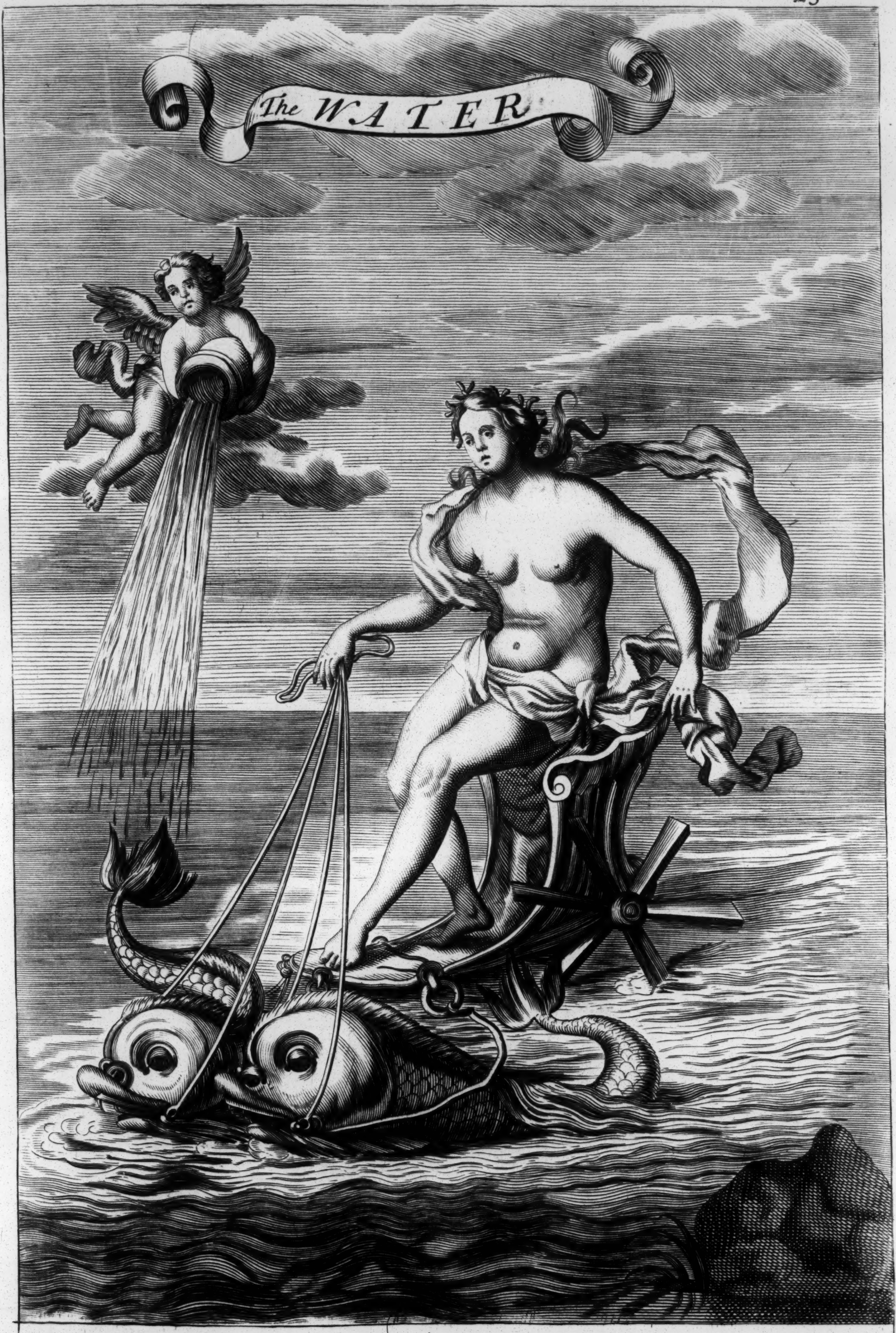
The Figure covering his Eye wth his Finger, is Archimedes a viewing y^{e} Moon Stars & other Planets through a Teliscope: The Figure next him is a Philoſopher diſcourſing him about ſome Planetary Obſervations; upon & below y^{e} Table are ſeveral Mathematical Inſtruments as Squares, Globes, etc.


The EARTH.
G. Freeman Inv.
I Kip

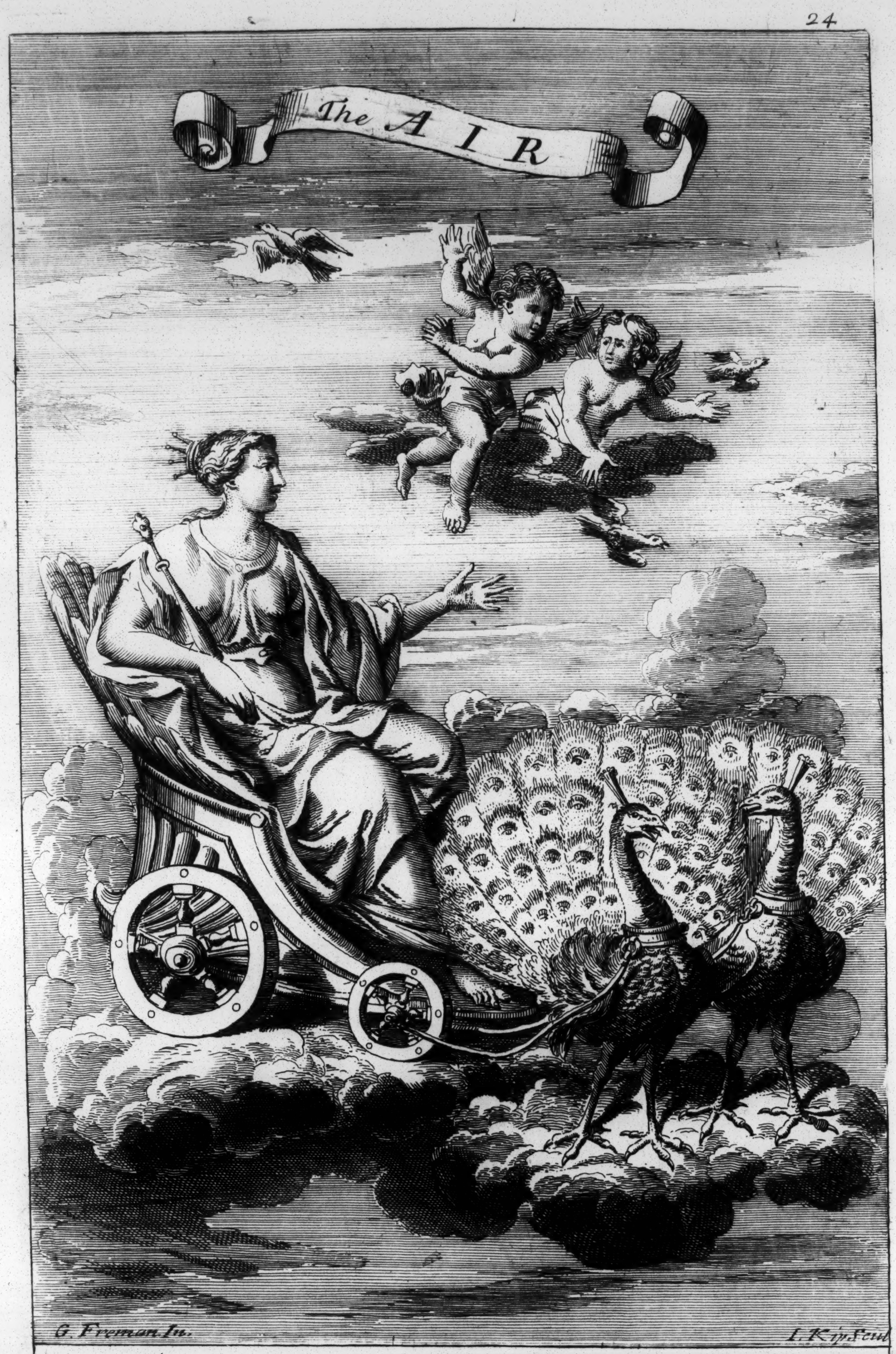
Repreſenͩ. by Sybell, drawn by Lions in her Chariot having a Castle on her Head, & yͤ Globe of yͤ Earth beneath her: The Angel bearing fruits & Flowers, as it were from Earth to Heaven, denotes that yͤ ſweeteſt things of yͤ Earth ought to be offered up to yͤ GOD of Heaven, who made and preſerves the Earth.


DAY & NIGHT
G. Freeman Inv.
I. Kip Sc.

The figure of y^e young man wth wings holding a lighted Torch in his right hand, & a Serpent in a circular form in his leſt, having one foot on a cloud & ye other on ye light p^t. of ye Globe, repres^{ts} Day, his youth is ye morn^g. & his lighted Torch ye Noon, his circu^r Serp^t. ſhews ye motion of time & his treading on a Cloud ye he puts darkneſs under his feet: behind ye Globe on ye back side, ſlip^g. away as it were, ſtands a Woman winged & cloathed in a sable Garm^t, embroider'd wth Stars, having on her head a Crow^n. of poppeys, repreſent^g. night, her posture ſhews her not to be able to stay in presence of light, her Garm^t. is her proper emblem, & her poppeys are promoters of Sleep, y^e true buſineſs of y^e night. y^e Element below her ſpangl'd wth Stars, ſhews y^e desending of night, at y^e aſcend^g. of day.

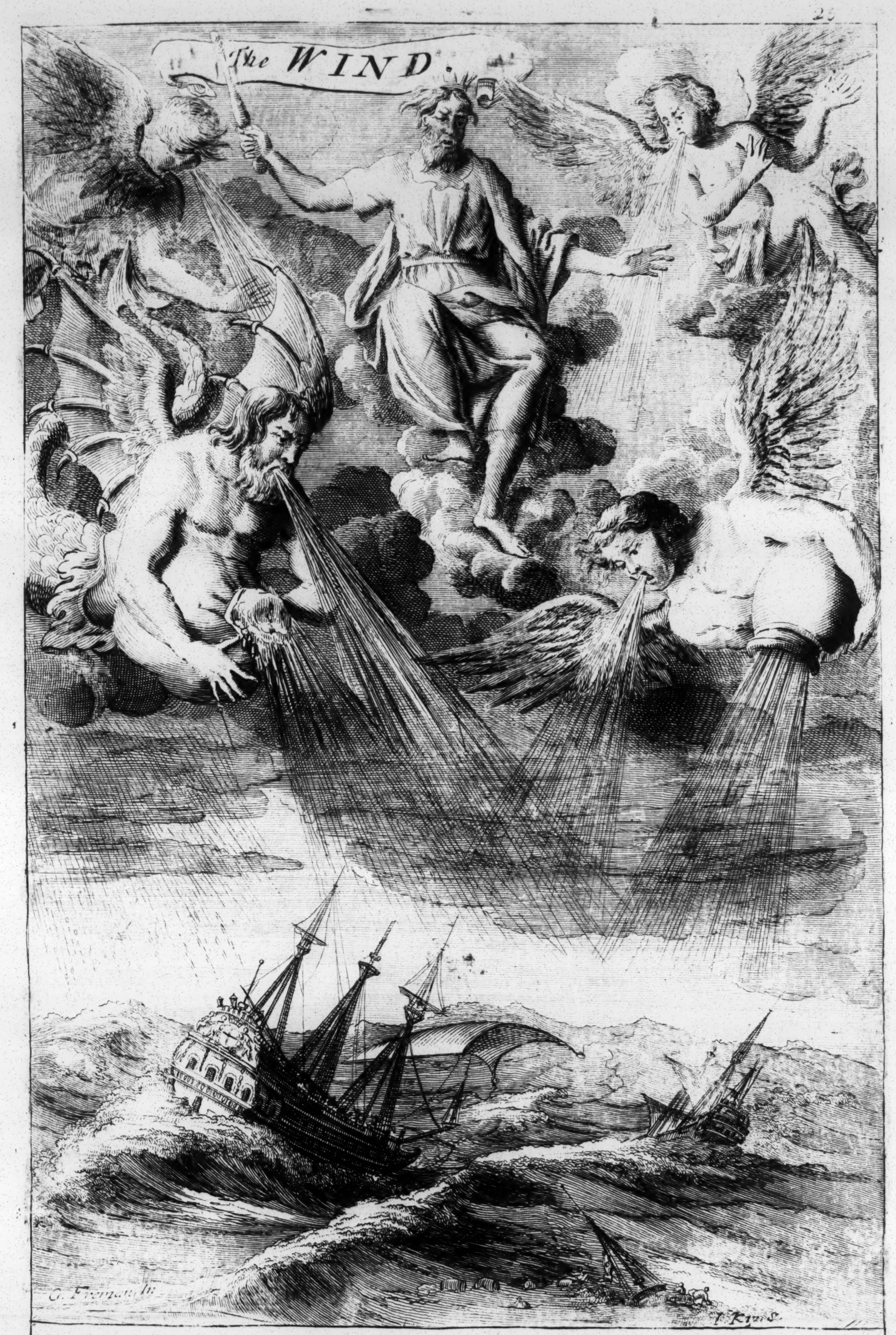


Repreſentᵈ by Thetis whom yᵉ Poets have fain'd to be Goddeſs of yᵉ Sea; her Chariot is drawn by Dolphins, accounted yᵉ beſt natur'd & most compaſsionate Fiſh; & for that reaſon prefer'd to yᵉ honour of drawing their Queen; Over her is yᵉ Figure of a Boy, who pours Water out of a Water pot, as intimating that we have Water from above in Rain as well as below in Rivers.



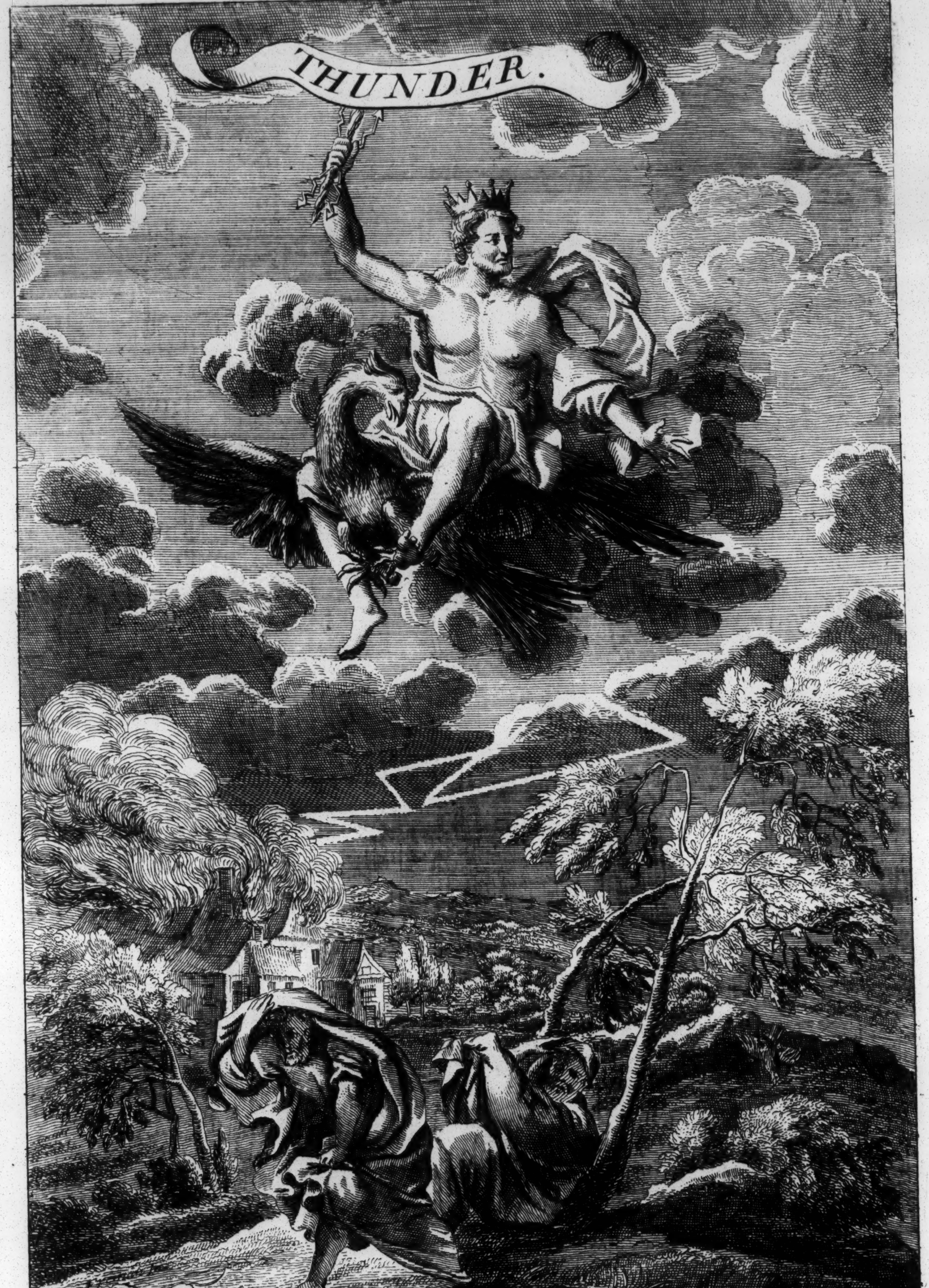
G. Freman In. I. Kip Sculp

Represent^{d} by y^{e} Goddeſs Iuno, ſitting in a Chariot drawn by Peacocks; ſhe is accounted by y^{e} Poets as Goddeſs of y^{e} Air & is drawn by theſe Birds as ye most beautiful Creatures, to compleat whoſe beauty ſhe hath adorn'd their Tails with a hundred refulgent Eyes, taken from Argus, to whom ſhe had given them y^{e} better to ſee into y^{e} Amorous Intrigues of her huſband Jupiter, of whom ſhe was jealous, but Argus being kill'd by Jupiter ſhe reaſsum'd her Gift & diſpoſed of them as above

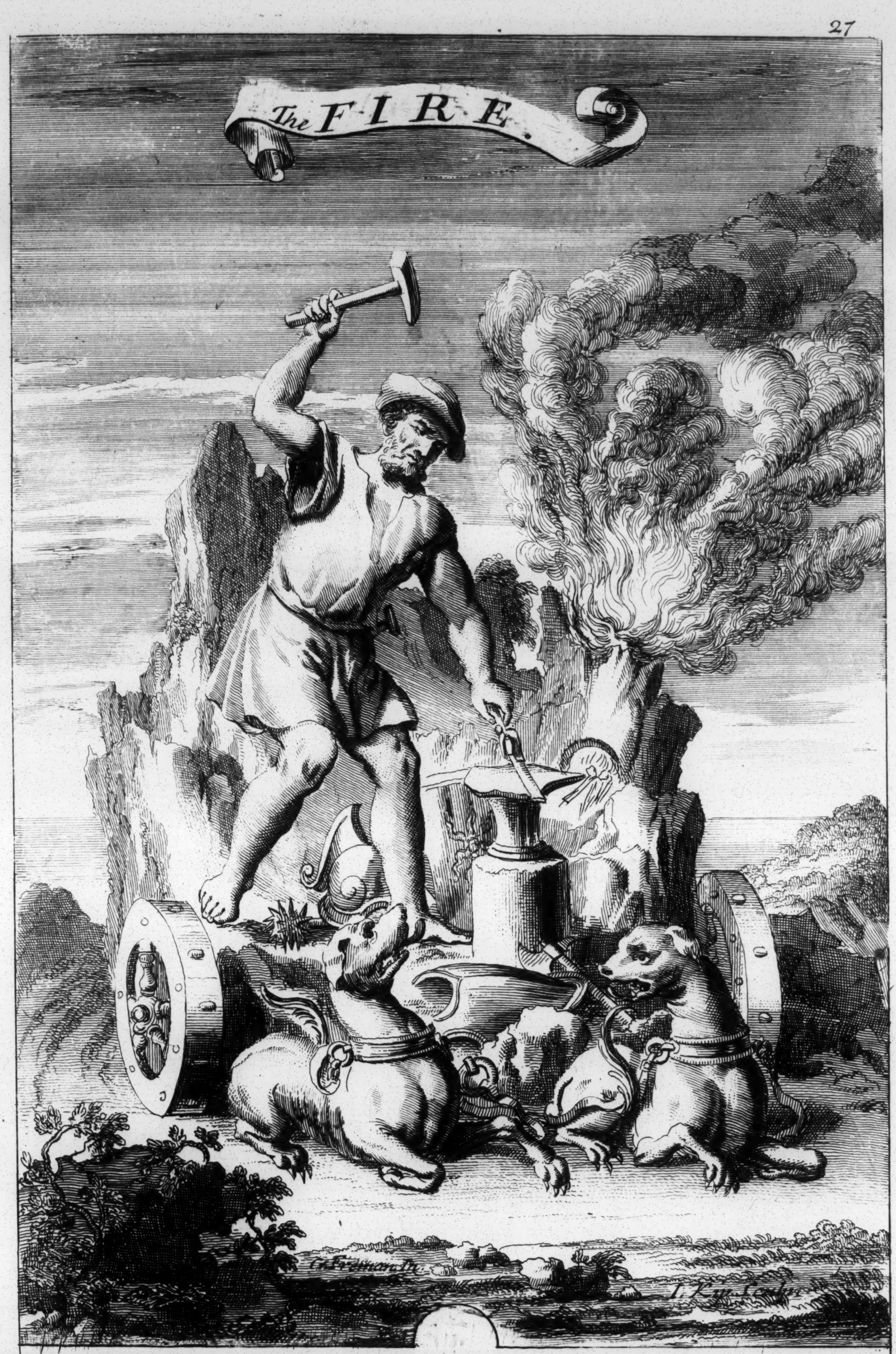

The WIND.
G. Freman In
I. Kip S.

Represent^{d} by a Fig^{r}. Crown'd & Scepter'd, being Eolus, y^{e} Poetical God & King of y^{e} Winds; on each side of him are two Figures, represent^{g} ye four Winds; ye lowest on ye R^{t}. Hand is Boreas, ye North Wind, depicted like an Old Man, with Bats Wings & a Serpents Tail; his Bats Wings denote his blowing most in Evenings & Nights & ye Serpents Tail his flinging Colds & Blasts; above is Eurus ye East Wind, represent^{d} also by a Man wth Wings to shew ye Swiftness of his motion; ye uppermost on ye Left hand is Auster, ye South Wind, represented by a Young Man, & below him Zephyr, ye West Wind, represent^{d} by a Man pouring out Water, as generally bringing Rain along with him; they are all blowing Winds, which occasions a Tempest, as appears by y^{e} foaming & raging Billows of y^{e} Sea, that seem to overwhelm y^{e} Ships therein.

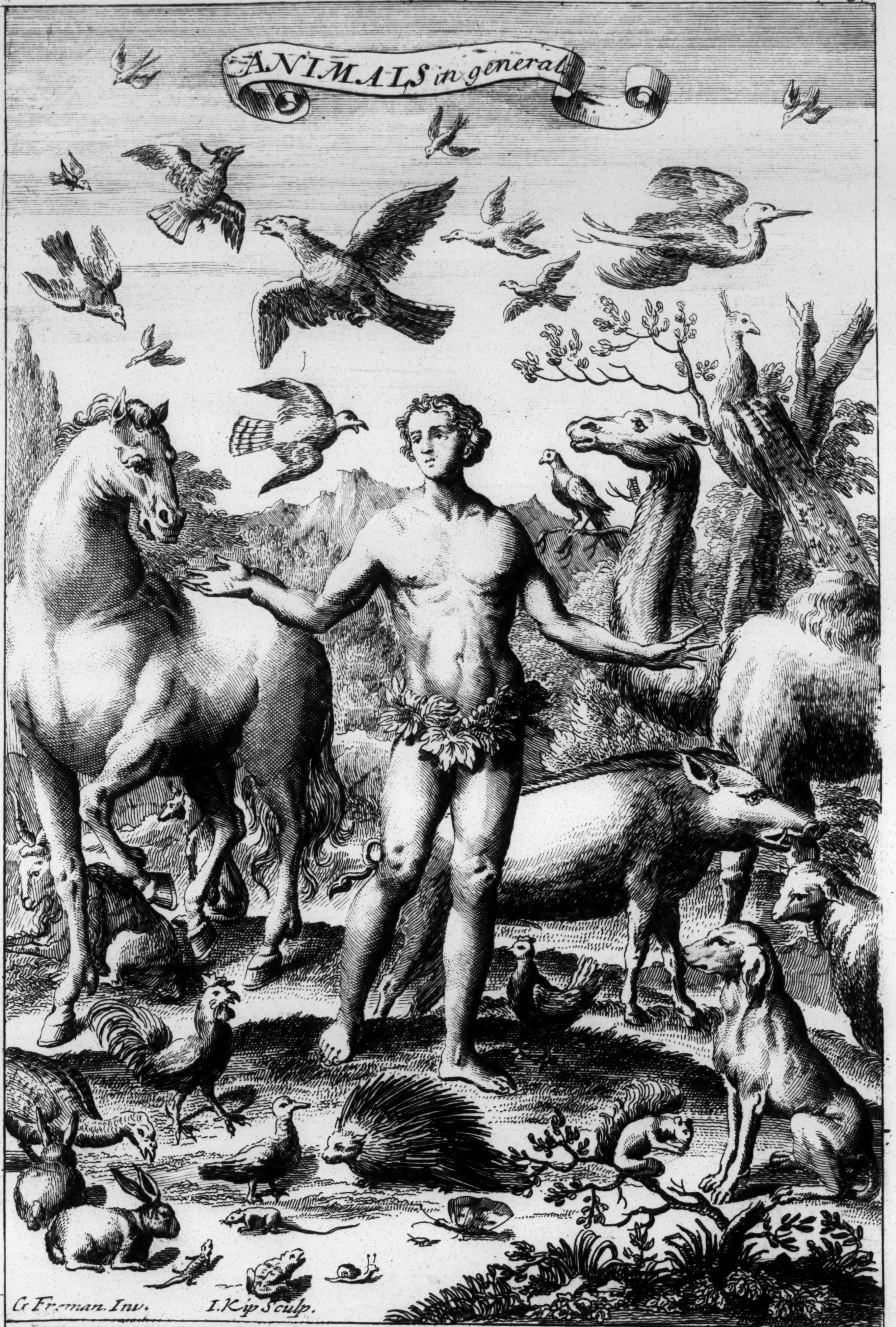
THUNDER.



Repreſend by Iupiter, who is accounted ye chief God of Heaven, & ye Inventer & Uſer of Thunder-bolts, having as tis ſtoried, been forc'd to contrive this Weapon to defend his Cœleſtial Kingdom, againſt ye aſsaults of ye Giants who dared to attempt ye Invaſion of it; they are made by Vulcan ye Black Smith to ye Gods, & are of that ſubtile contrivance, that they at once kill, burn & aſtoniſh without being ſeen; for wch reaſon there is no Guard to be made againſt them; he is ſet upon an Eagle, ye Embm of Quickſight & Power; for as that Bird only can gaze on ye Sun wth unmov'd Eyes, & deſtroy wth her ſtrength whom ſhe pleaſes of ye Birds, ſo Heaven only has power to diſcern our Actions, & to puniſh where it thinks fit; The Figures below repreſnt two Men, covering their Heads for fear of ye Thunder, & affrighted at its noiſe; ye Houſes on Fire, ye Trees Blaſted & beaten down are ye viſible effects of Thunder, & may admoniſh us to beware of offending Heaven, who can deſtroy wth its Vocal

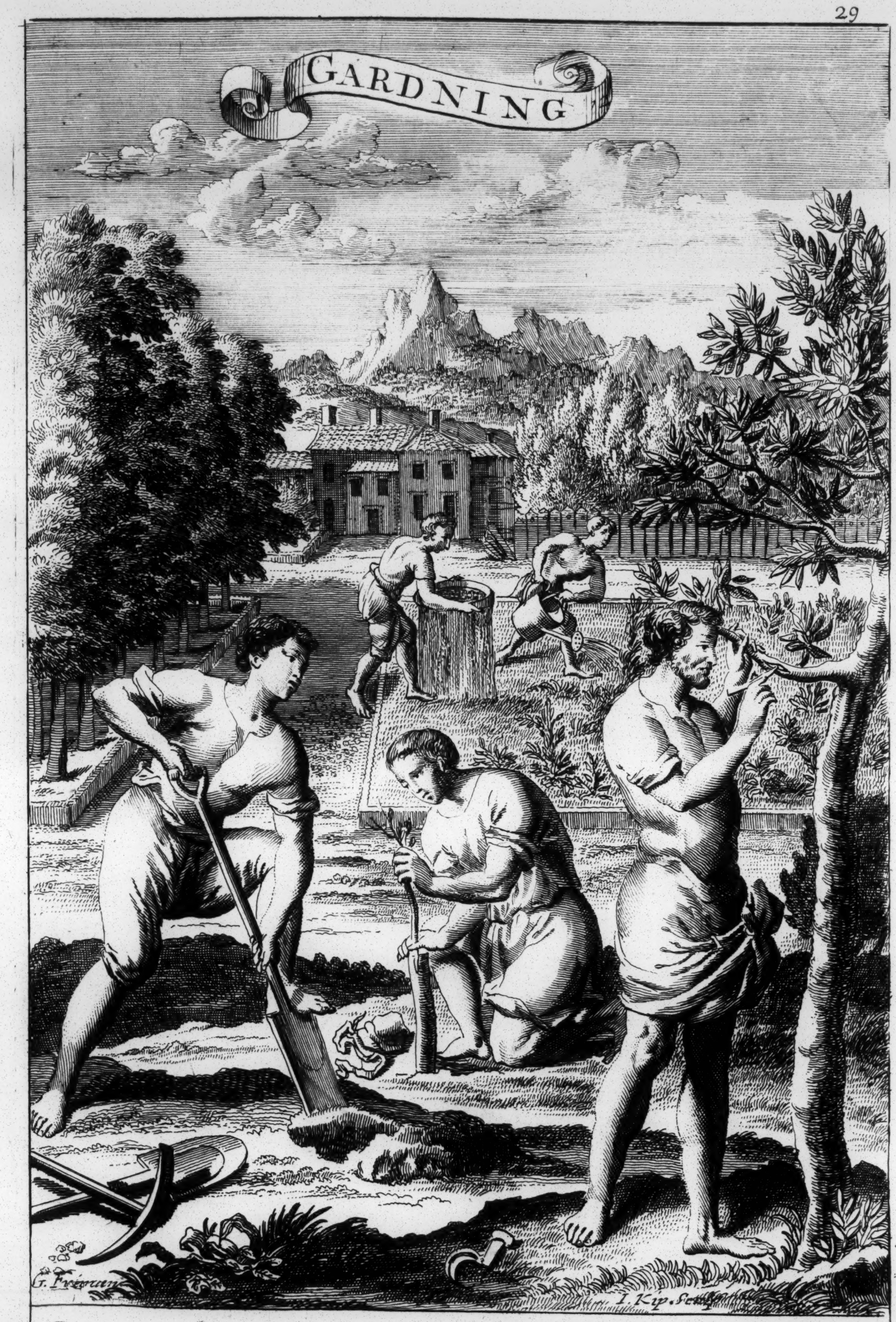

The FIRE
G. Freman In.
I. Kip Sculp.

Repreſen^{d} by Vulcan ſtanding in his Charriot, wch is drawn by Sea-dogs, at work at an Anvil, being furniſh'd with Fire from Mount Ætna. the two Sea-dogs Chained to & drawing his Charriot, are Emblems of y^{e} predominancy that Fire hath over its contrary Element y^{e} Water; & by Mount Ætna is ſhewn y^{e} power of this hot Element even in y^{e} Earth.

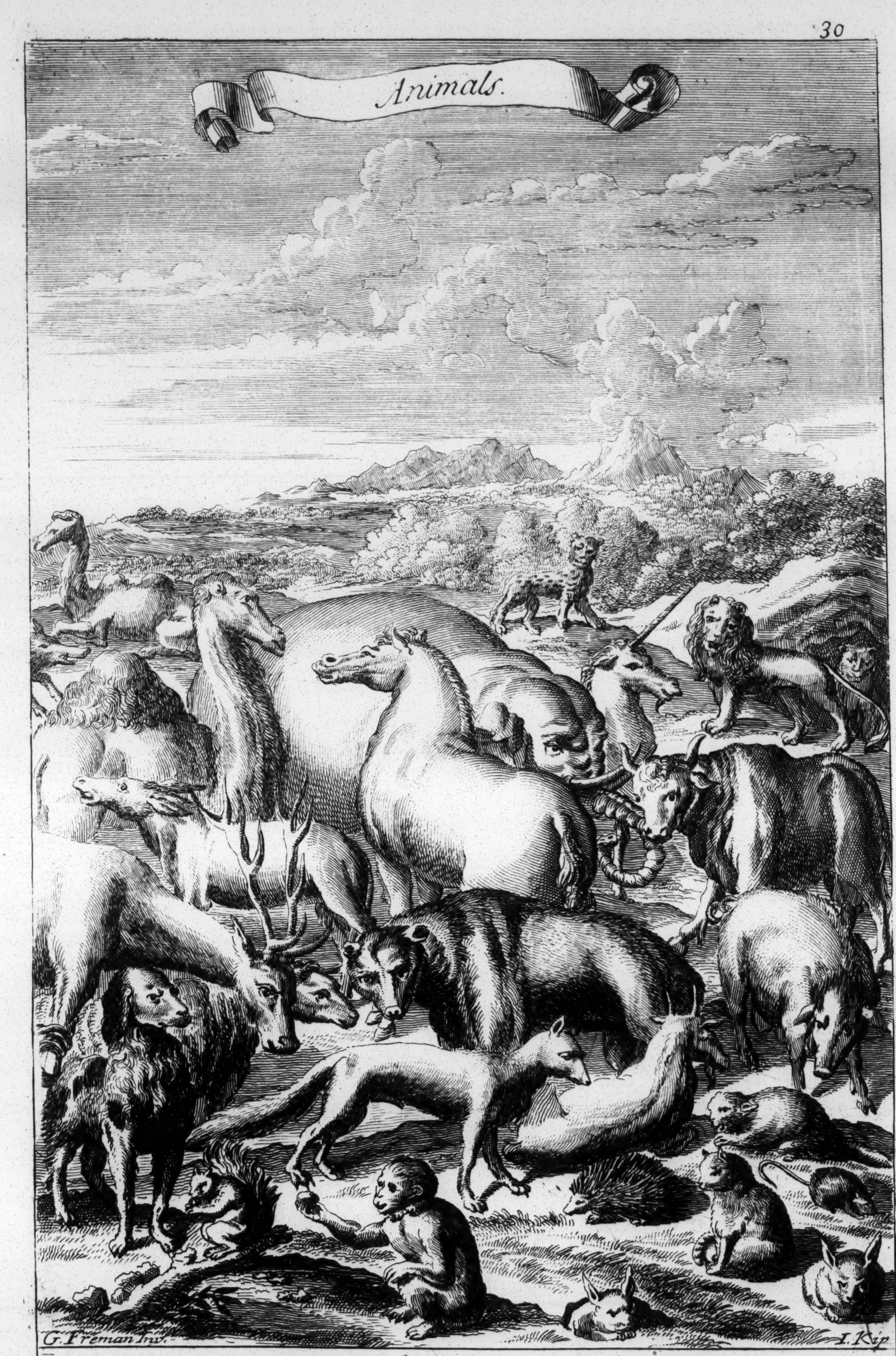

ANIMALS in general

G. Freman. Inv. I. Kip Sculp.

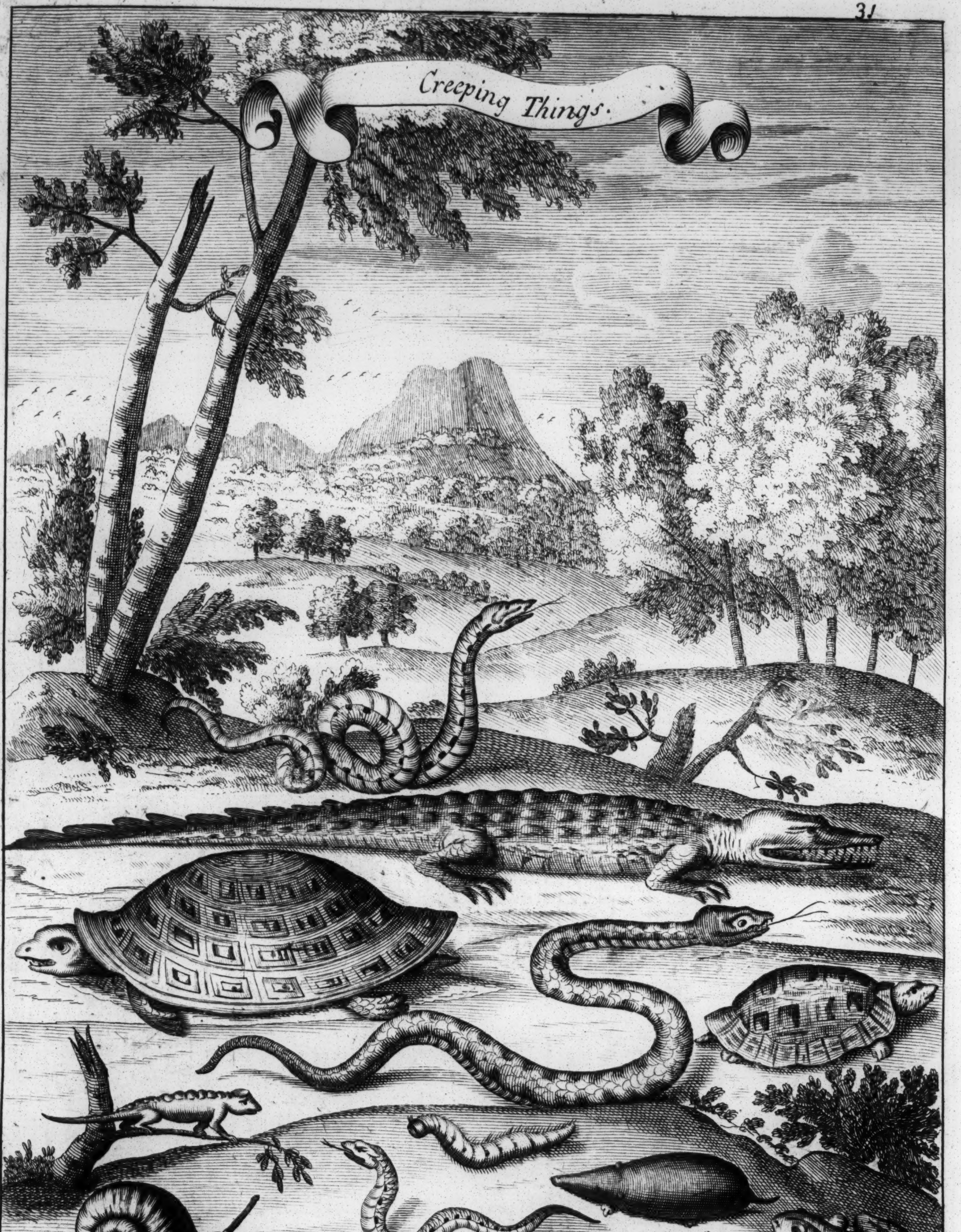
In the midst a Man contemplating with admiration the variety of Beasts & Fowls about him


GARDNING
G. Freman
I. Kip Sculp.

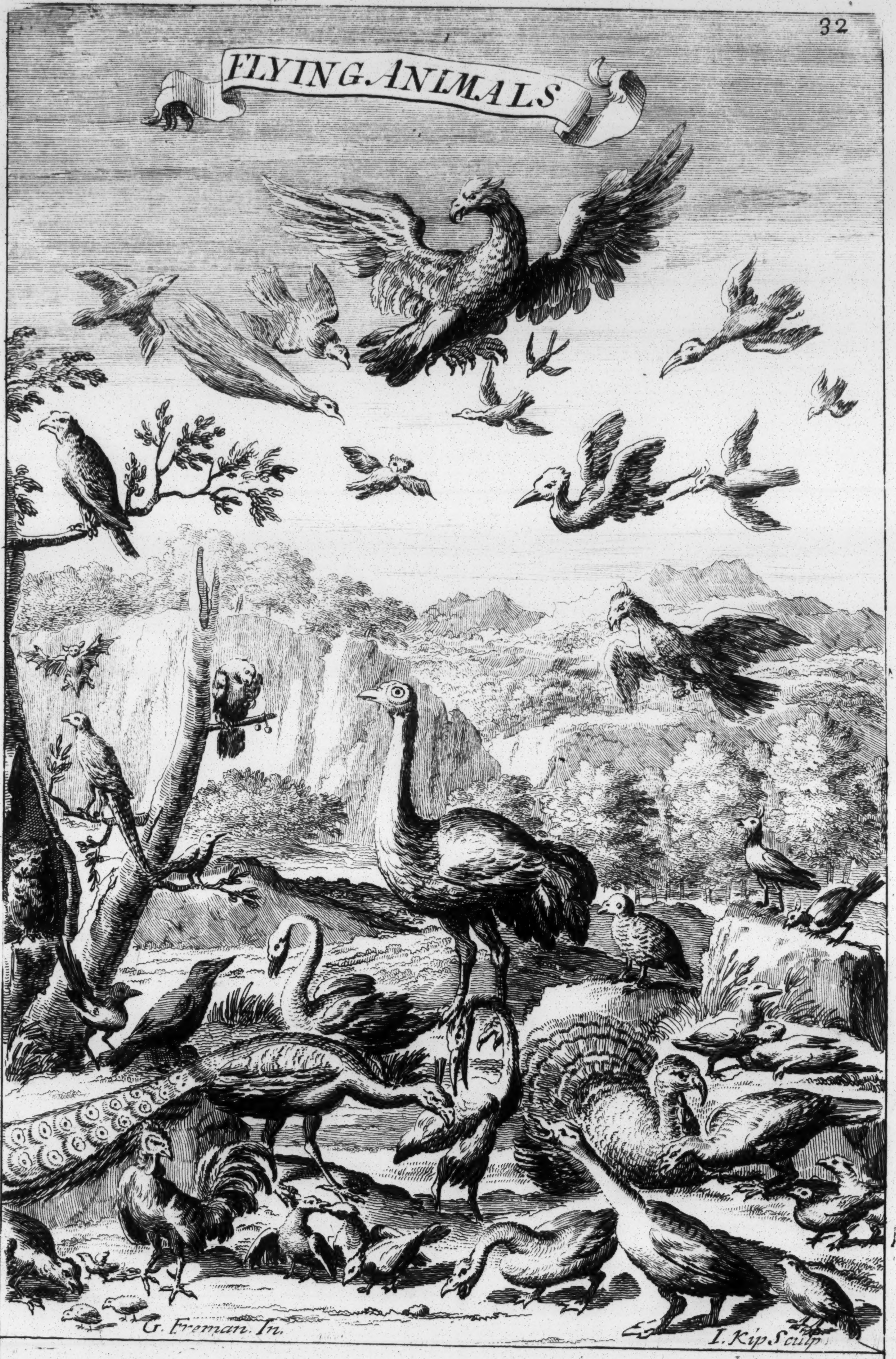
The representation of a Garden, in which ye four Figs. are Gardners, imploy'd in so many several Actions belonging to that Ingenious Art, as Digging, Grafting, Inoculating and Screening of Earth in prospect a Fine House


Animals.
G. Freman Inv.
I. Kip

The representation of several Animals, & more particularly those extraordinary in their kind, as ye Horse, Elephant, Lion, Camel, Deer, Bear, Swine, Sheep, Dog, &c


Creeping Things.
G. Freeman Invent:
M Vander Gucht. sculp.

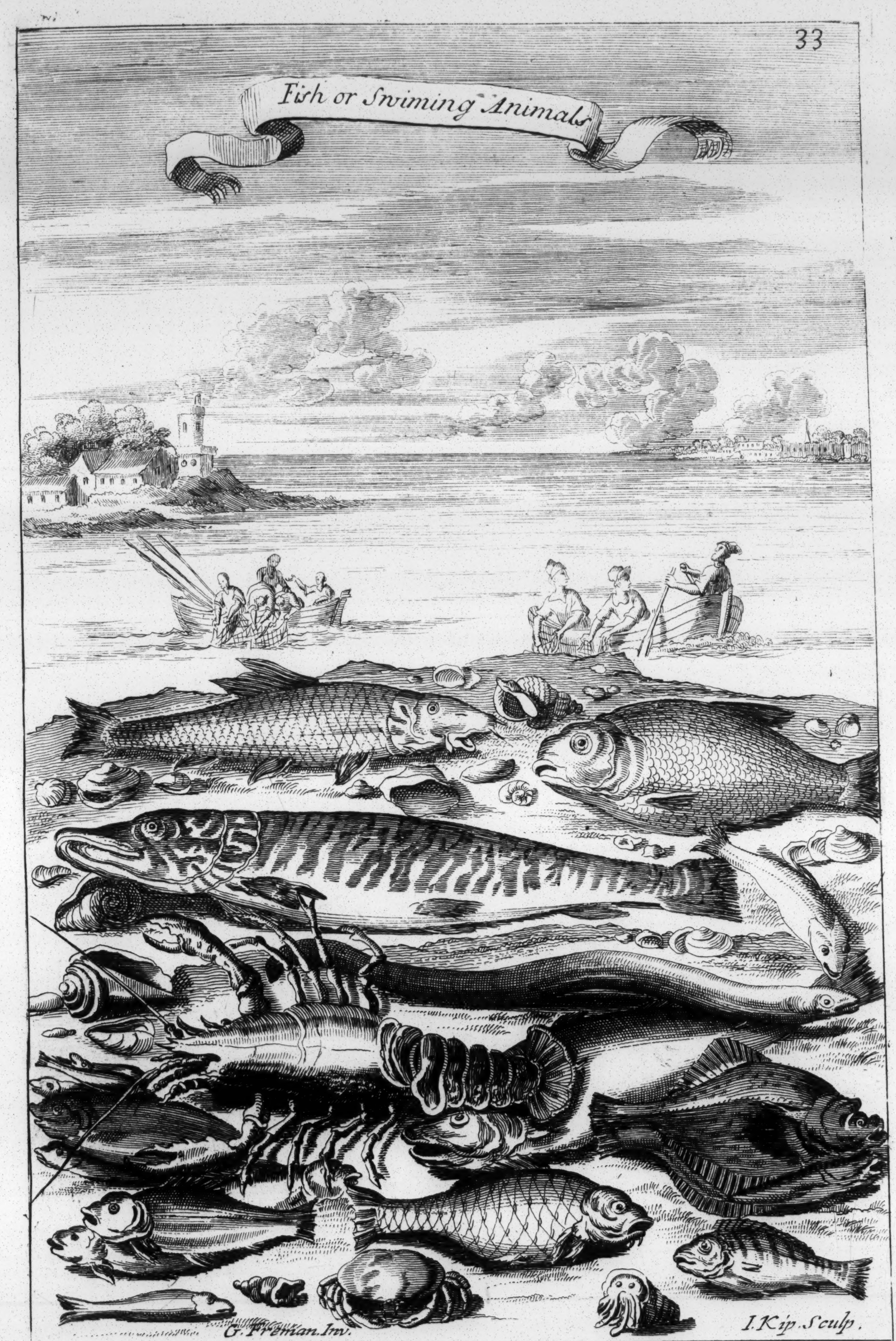
Represented by a Tortoise, Crocadile, Lyzard, Serpent, Mole, &c.


FLYING ANIMALS

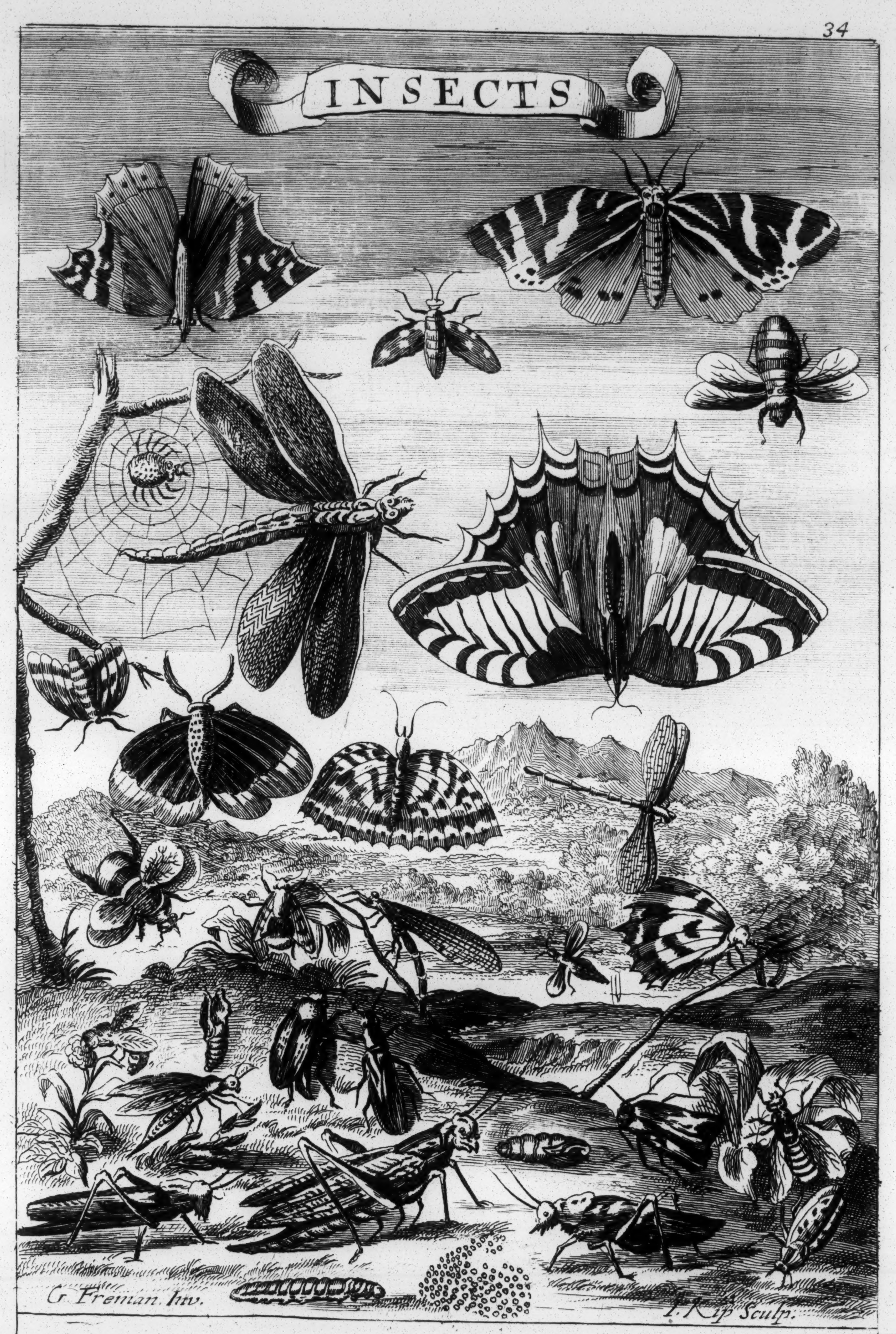
G. Freman. In.

I. Kip Sculp.

Repreſented by the Oſtridge, Eagle, Peacock
Swan, Turkey, Cock and other Birds.


33
Fish or Swiming Animals
G. Freman Inv.
I. Kip. Sculp.

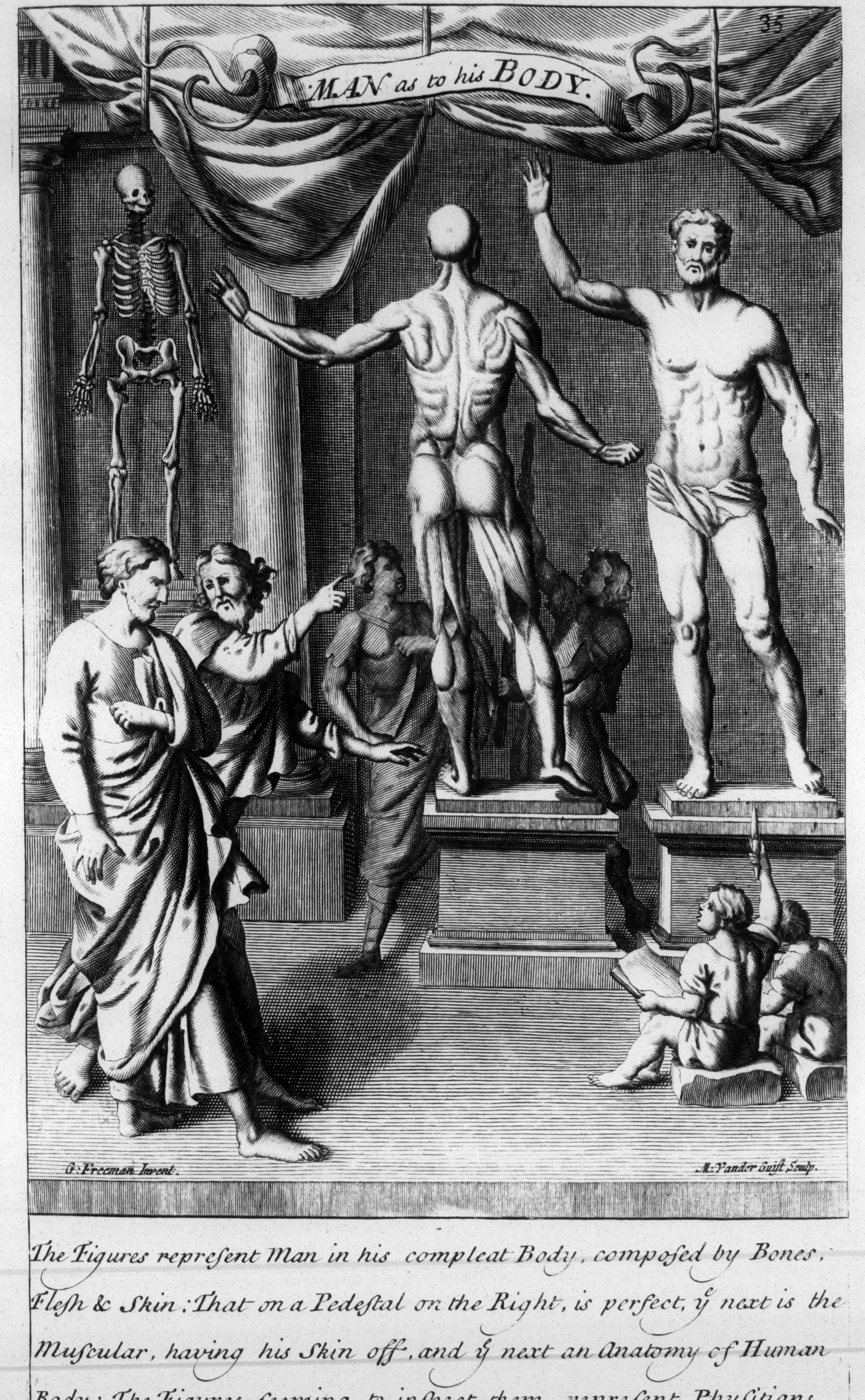
Represented by ye Salmon, Pike, Lobster, & other Fish; in prospect some Men in Fishing Boats, & Nets a catching Fish. ——



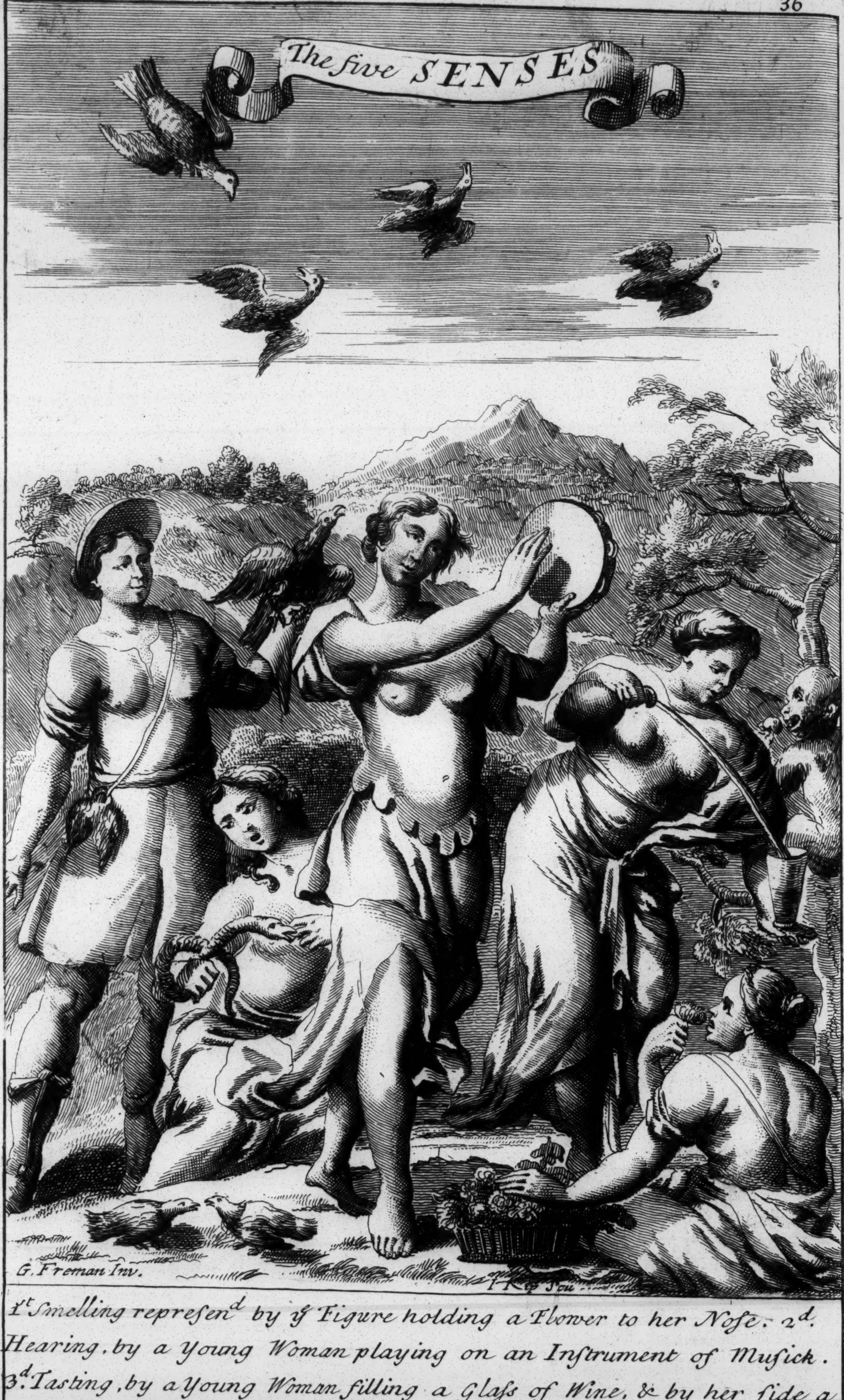
G. Freman. Inv.

I. Kip Sculp.

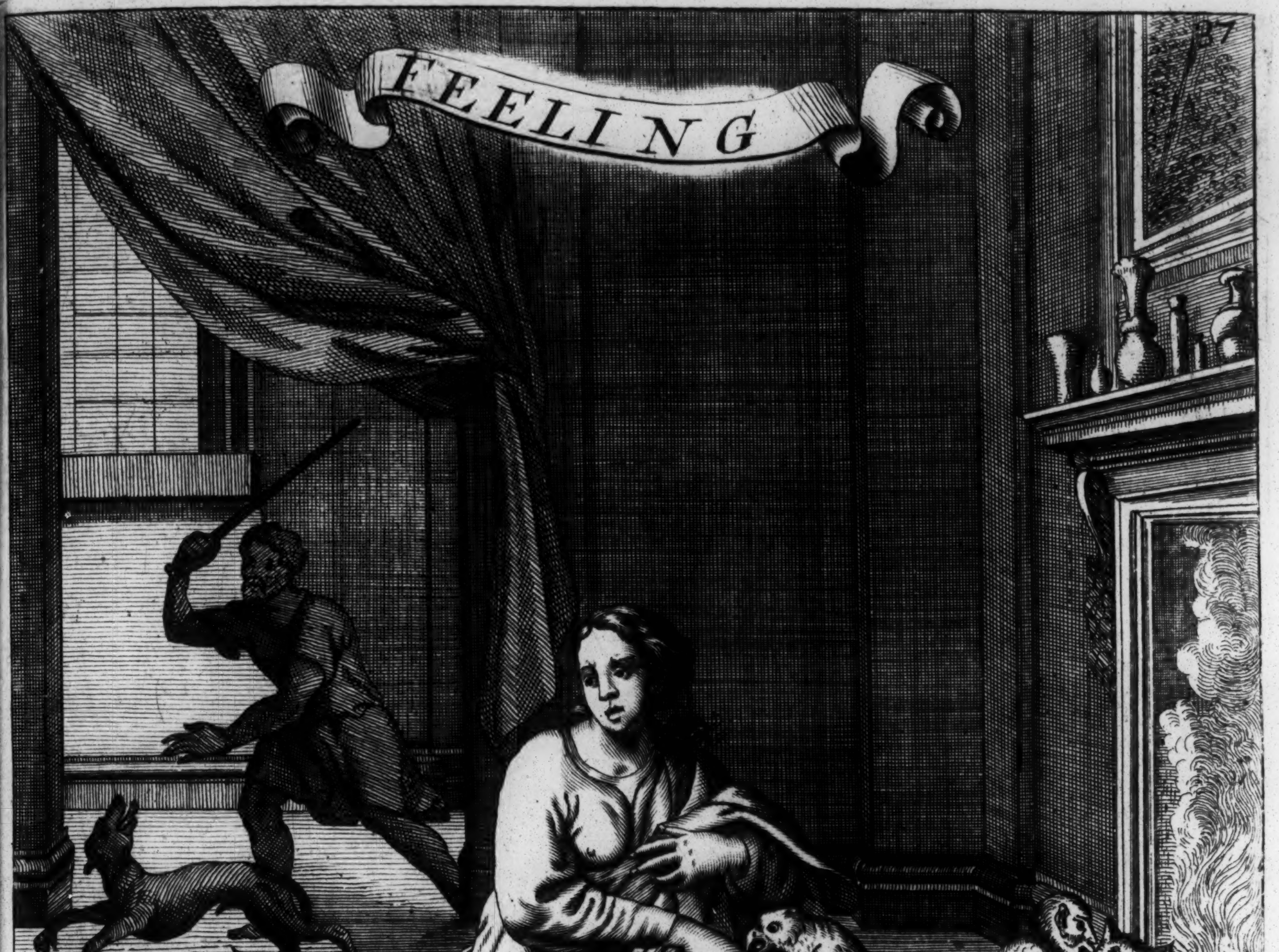
Represented by several sorts of Butterflies, small and great Flies, Grashoppers, etc^{a}.


35
MAN as to his BODY.
G: Freeman Invent.
A: Vander Gucht Sculp.

The Figures repreſent Man in his compleat Body, compoſed by Bones, Fleſh & Skin: That on a Pedeſtal on the Right, is perfect, y^{e} next is the Muſcular, having his Skin off, and y^{e} next an Anatomy of Human Body; The Figures ſeeming to inſpect them, repreſent Phyſitians as conſulting

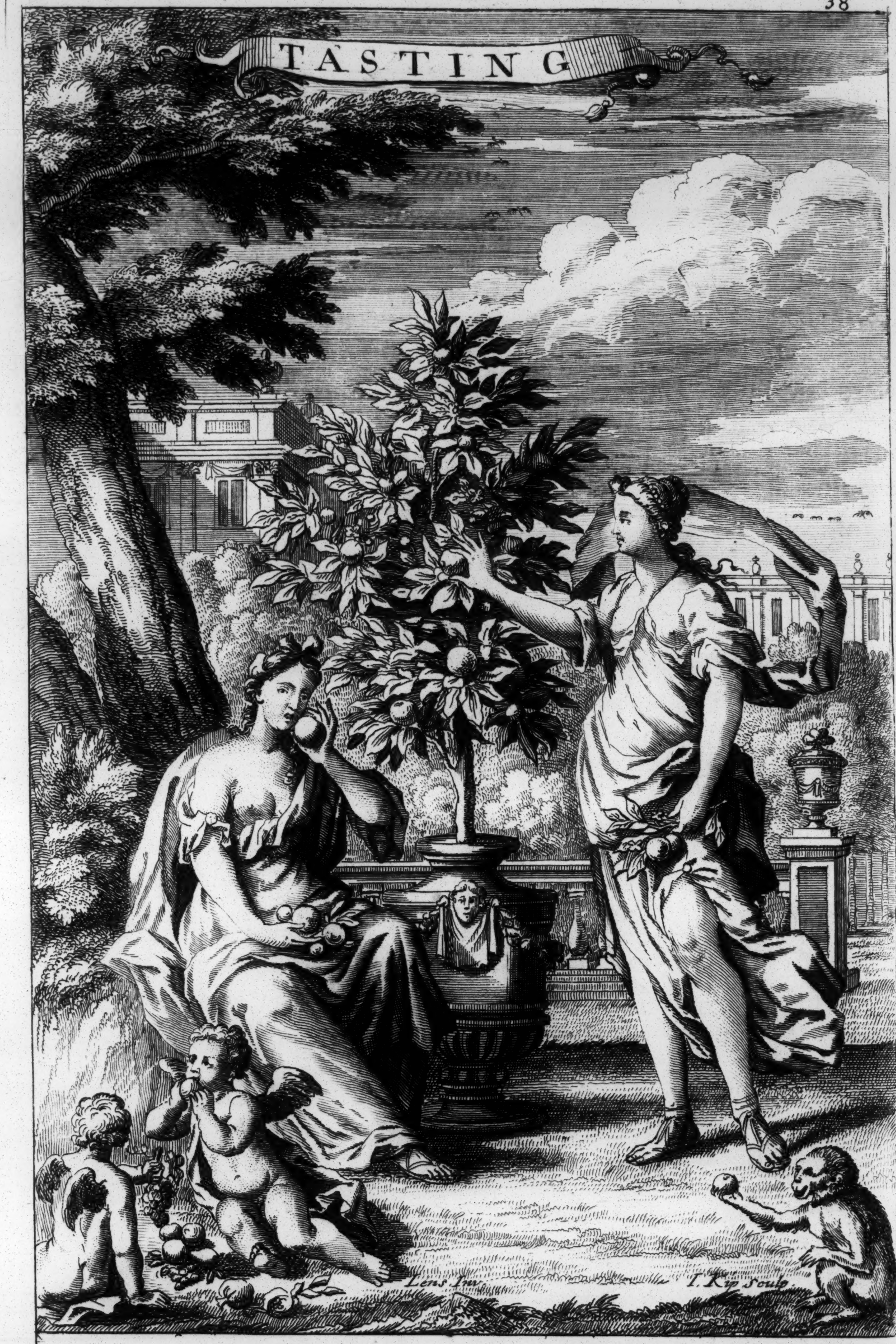


1st. Smelling repreſend by ye Figure holding a Flower to her Noſe. 2d. Hearing, by a Young Woman playing on an Inſtrument of Muſick. 3d. Tasting, by a Young Woman filling a Glaſs of Wine, & by her ſide a Monkey eating an Apple. 4th. Feeling, by a Woman pulling a Snake from her Hand, & by two Cocks ſighting. 5th. Seeing, by a Woman in a Habit of a Falconer having a Hawk on her fiſt, ready to be caſt off at that Bird in ye air which he Seems to view.

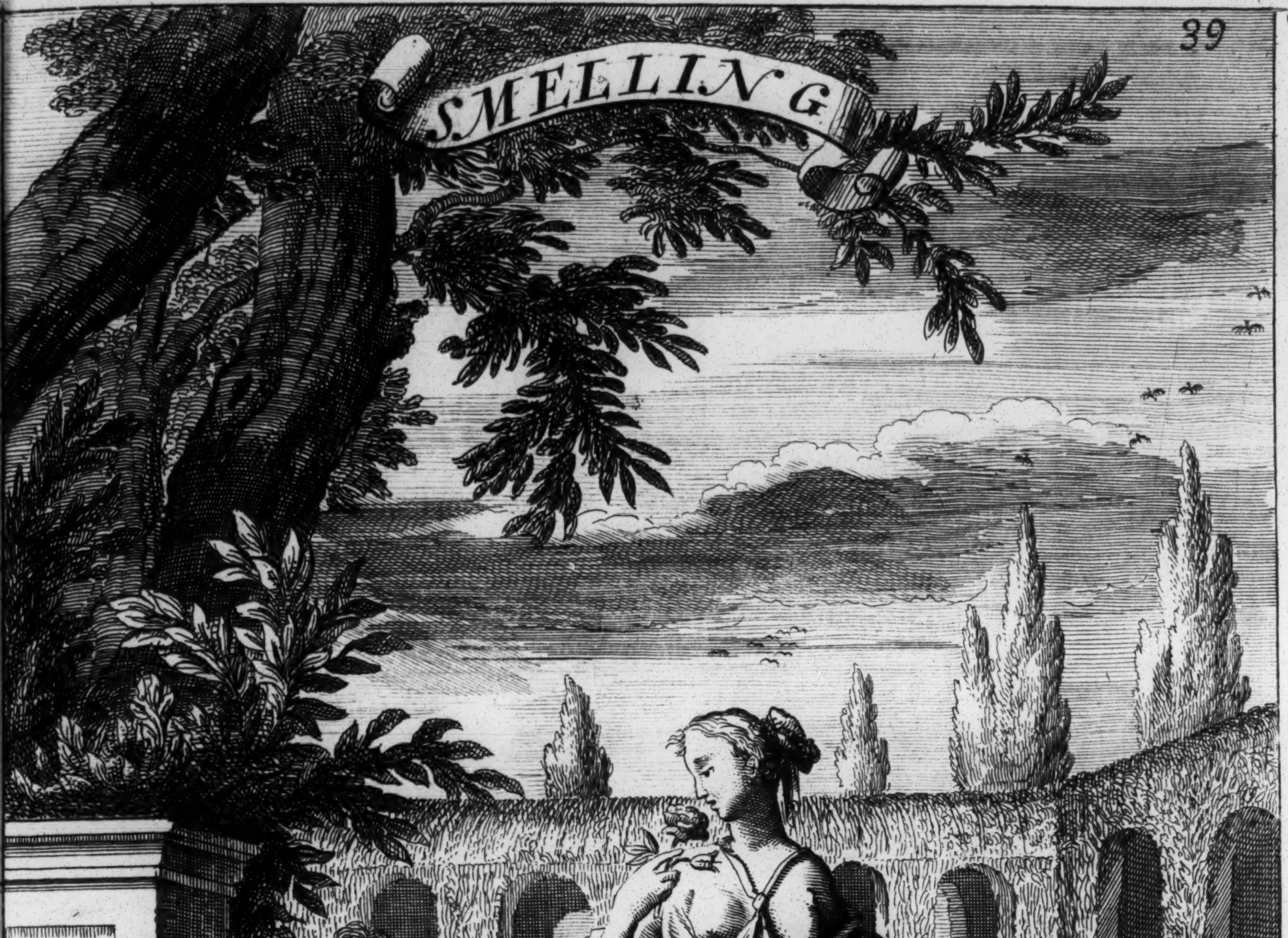


G. Freeman Invent: M. Vander Gucht. ſculp:

Repreſen^{d} by a Woman ſeeming to ſnatch her Hand from a Parrot who ſeems to bite it: at y^{e} ſame time a Dog is pulling her by y^{e} Coat; as alſo by that feeling ſtory of y^{e} Monkey making uſe of y^{e} Cats Paw to pull y^{e} Cheſnut out of y^{e} Fire: & by a Mans beating a Dog, & by y^{e} fighting of two Birds, all true Emblems of that noble Sence.

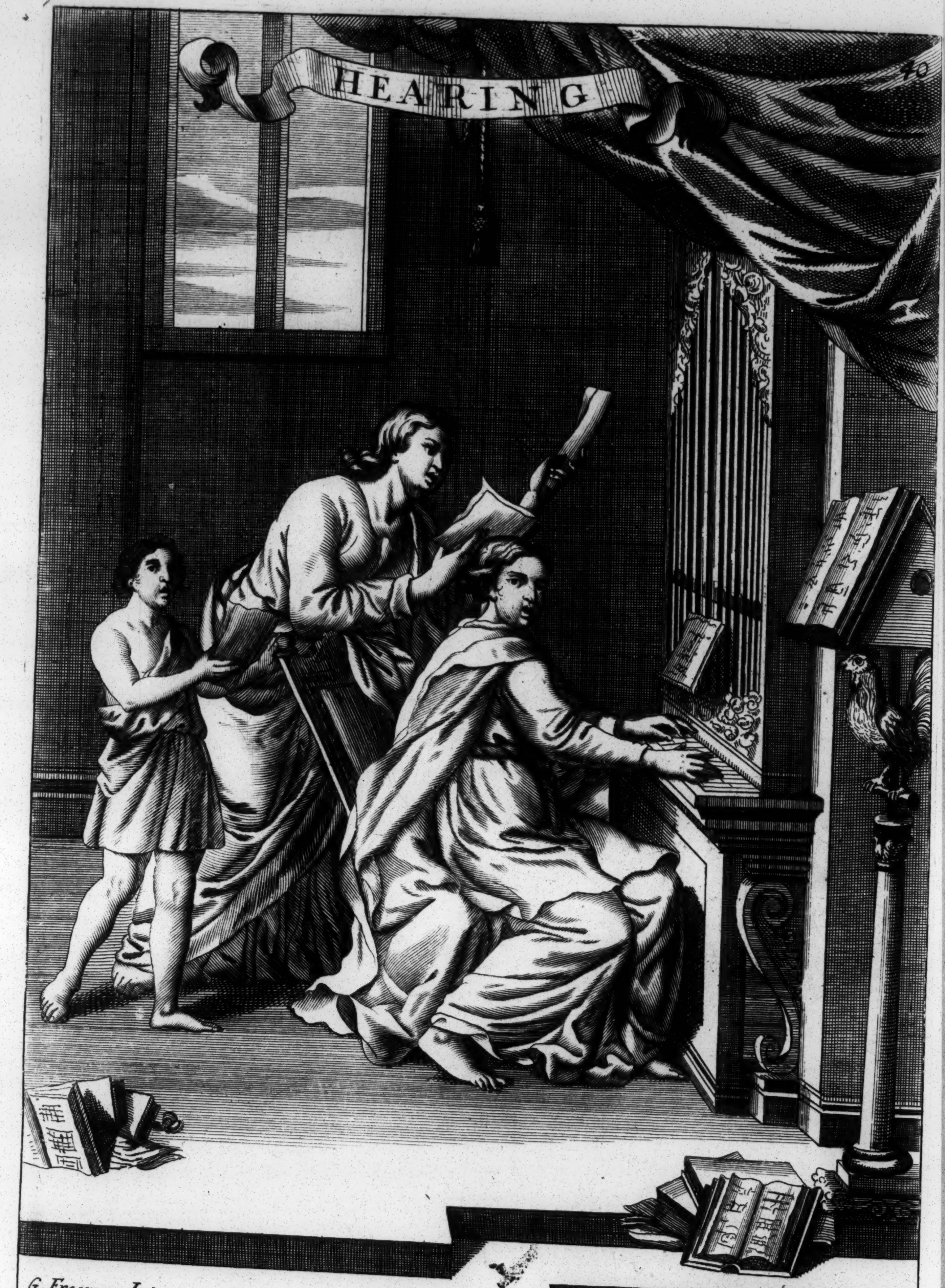

TASTING
Lens Inv.
I. Kip sculp.

Represented by two Women in a Garden, yᵉ one seated & eating an Orange, expressing by her gay air yᵉ pleasure afforded her by that noble sence, the other is the figure of a Woman pulling some fruit, in order to eat it; there are also Cupids eating Oranges, to shew the pleasures of love, consist chiefly in Tasting.



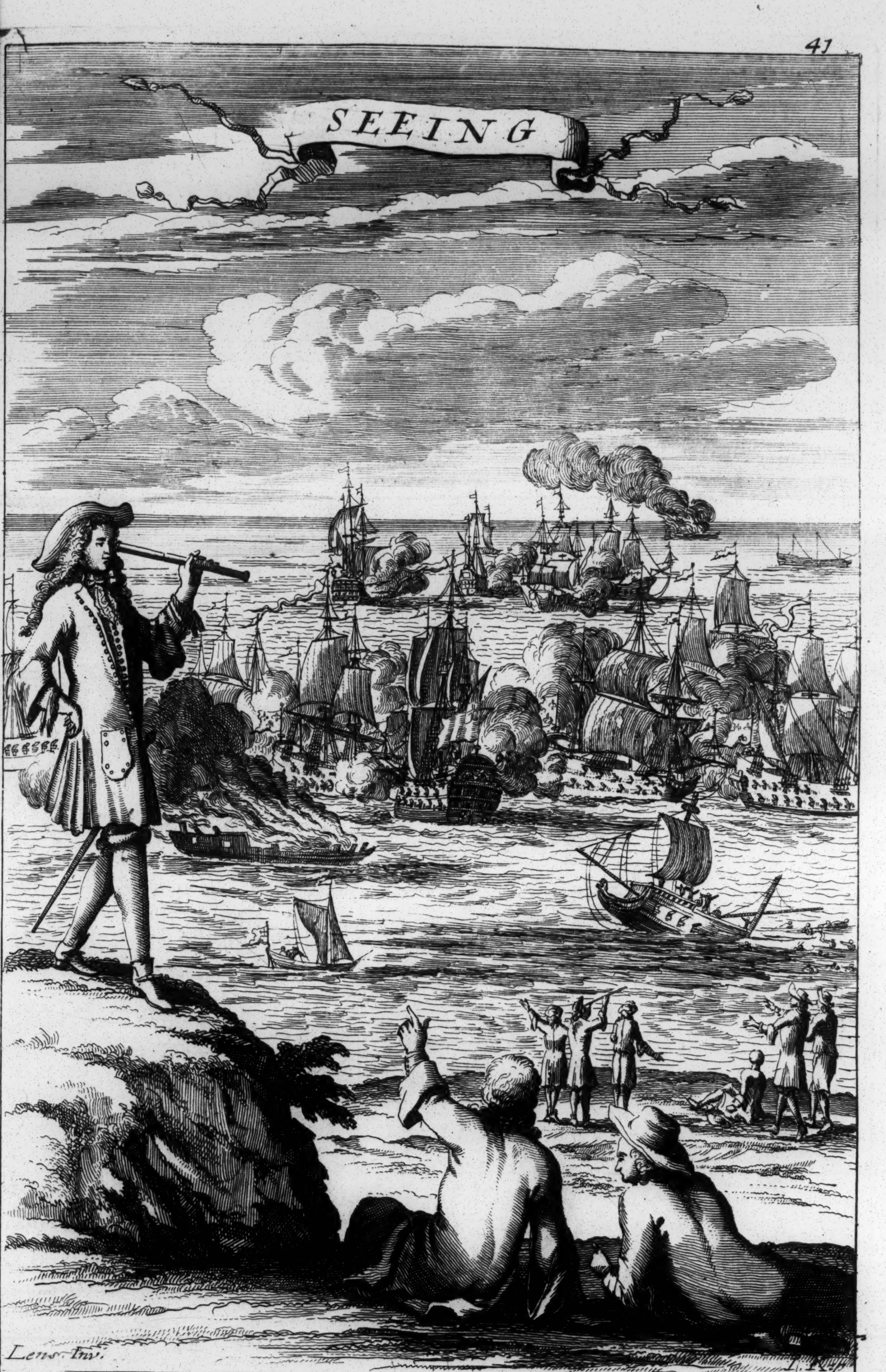
Lens Inv. I. Kip Sculp.

Repreſent^{d} by two Women in a Flower Garden & ſmelling y^{e} Flowers: by a Bloud-hound in Scent after his Game: as likewiſe by an Incenſe Pot ſmoaking with Perfumes, being y^{e} most pregnant Emblems of that Senſe.

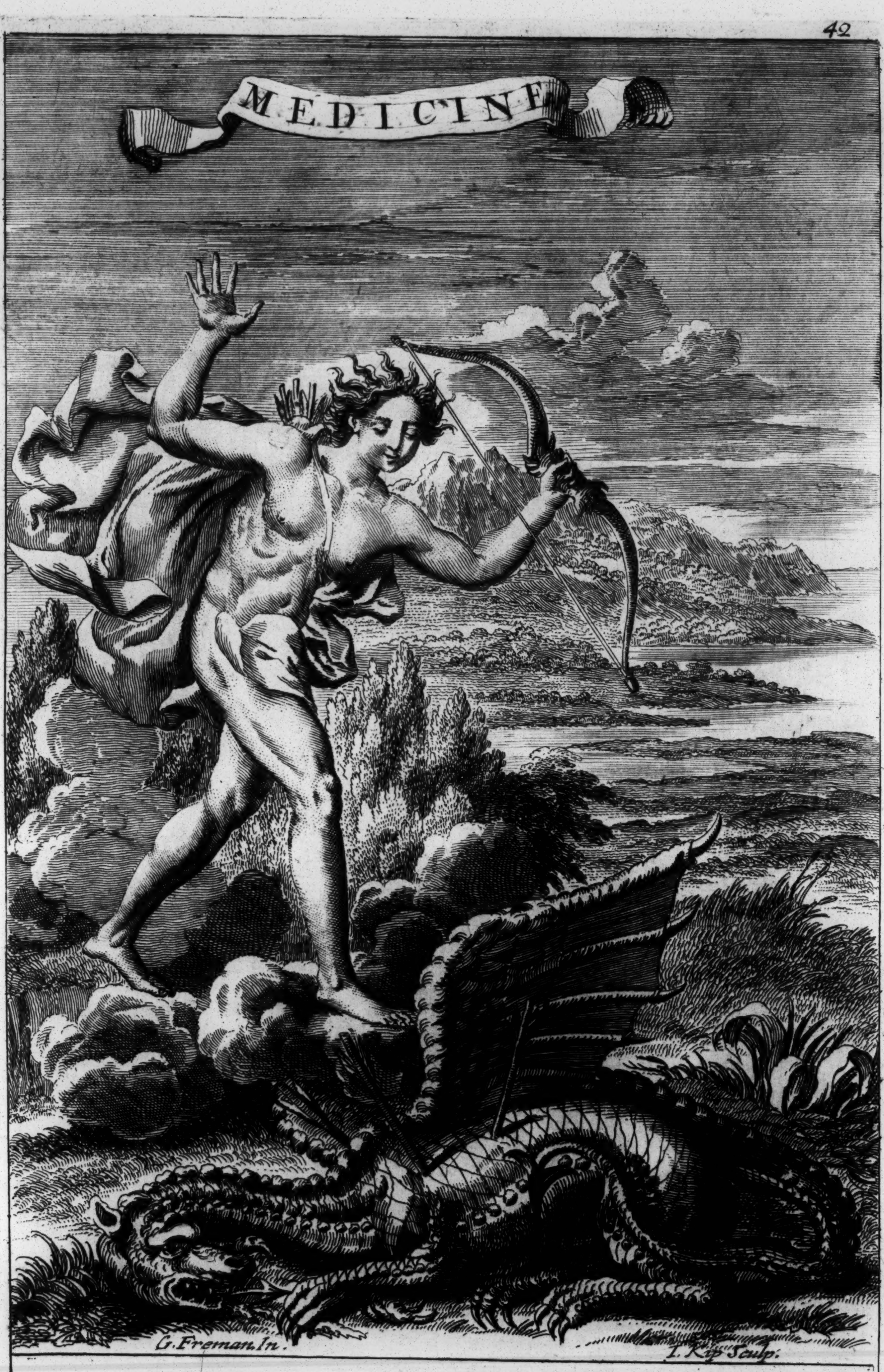


G. Freeman In: M. Vander Gucht. sc:

Represented by a Woman playing on an Organ having two Women standing behind her with musick books in ye hands and seeming to sing in Consort and by a Cock perching on a pedestal being the Creature who hears at a greater distance than any other.

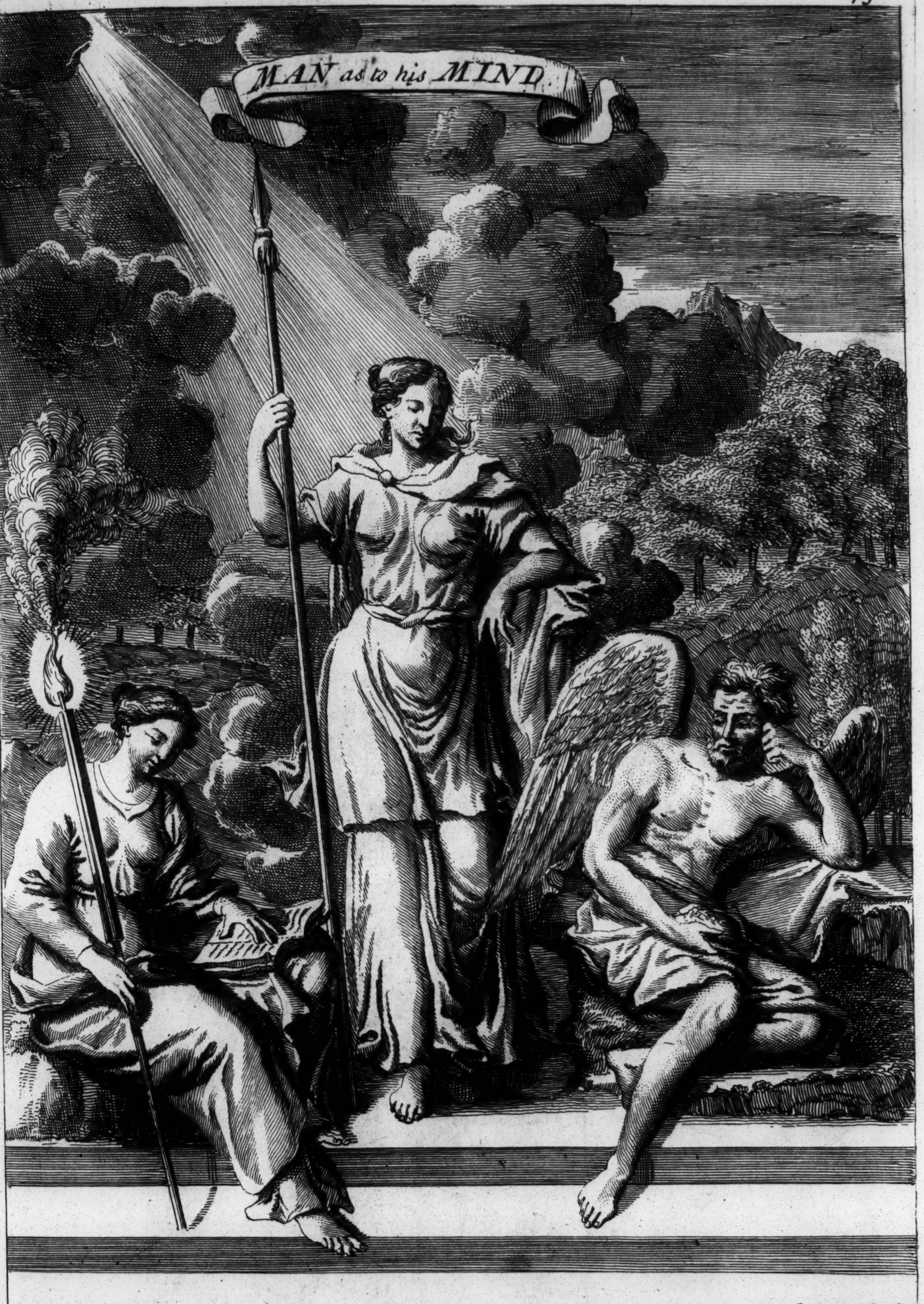


Repreſented by a Man wth a Proſpective in his Hand ſtanding on a Hill viewing an Ingagement of Ships at ſome diſtance & by a Figure lying on the fore ground, having his Eyes fixt on the Sea, which ſeems at a diſtance.



G. Freman In. I. Kip Sculp.

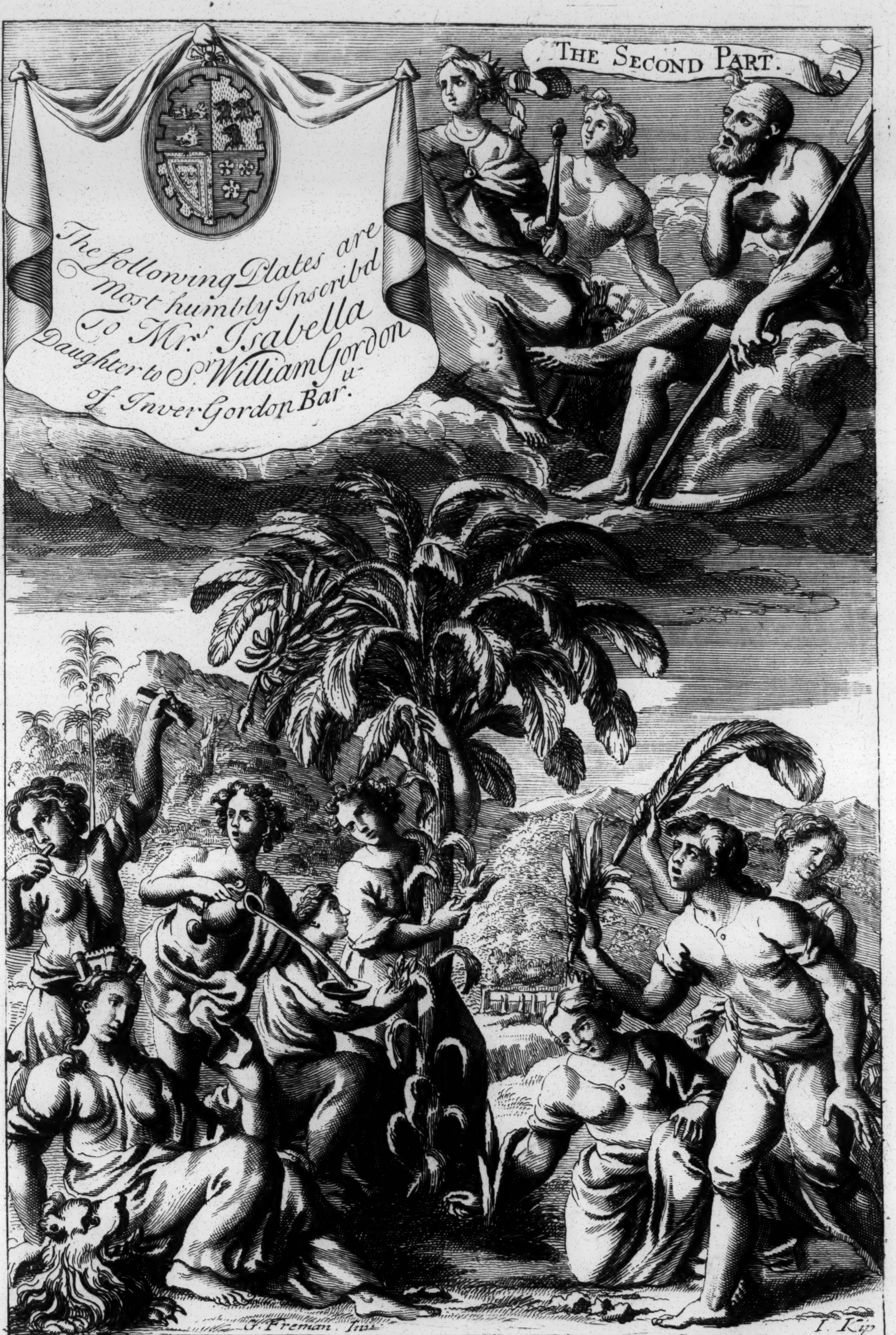
Medicine, represented by y^e serpent Python, surmounted by Apollo, y^e God of y^e Sun, this Serpent is said to poyson all the Herbs & Graſs he comes near, & for y^e reason was destroy'd by Apollo, who also is y^e God of Wisdom, & property emblemiseth Medc^{n}, there being in wiſely prepar'd Medic^{ns}, a remedy to deſtroy all Poysonous disseases.


MAN as to his MIND

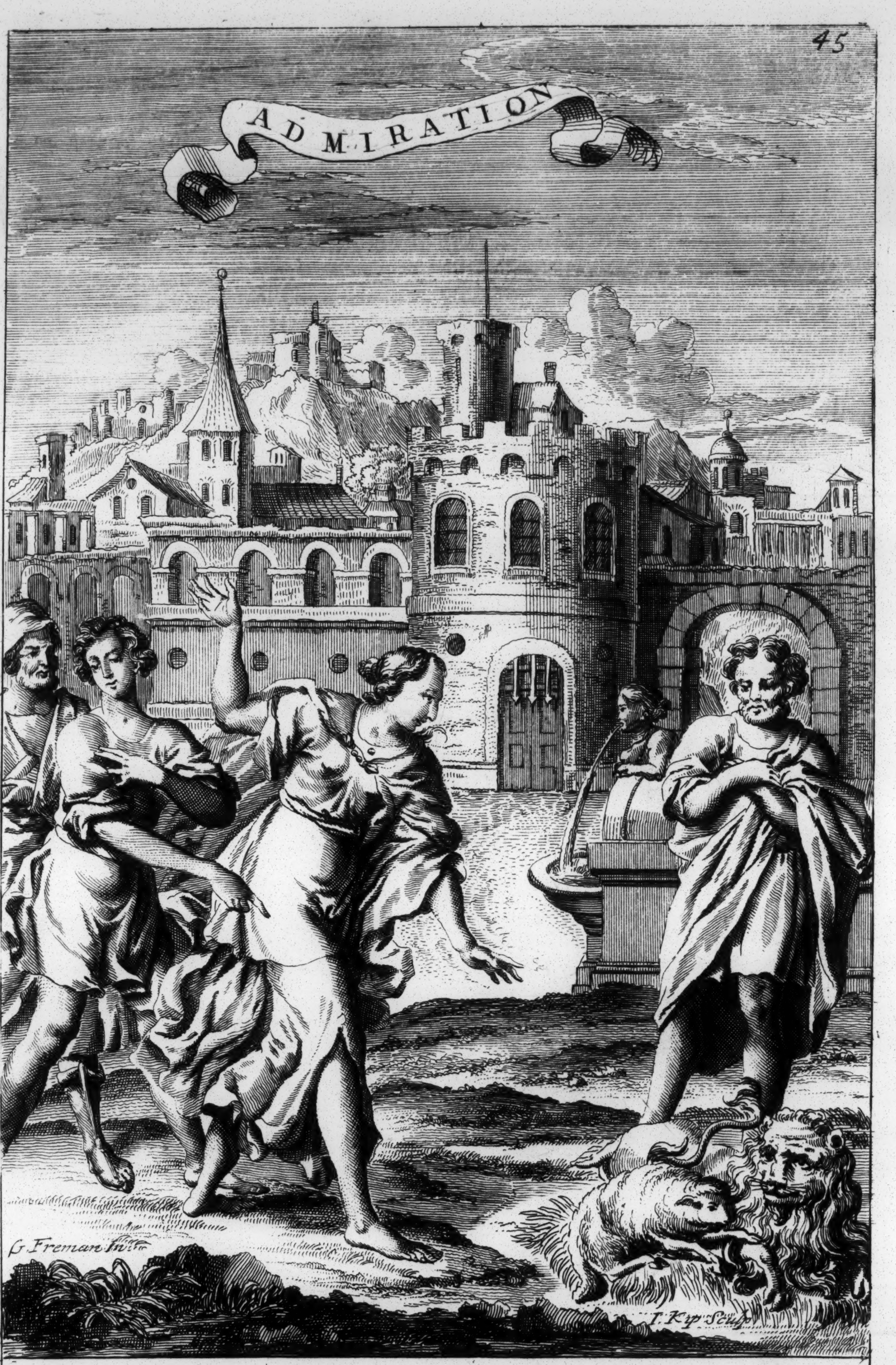
G. Freman In.

I. Kip Sculp.

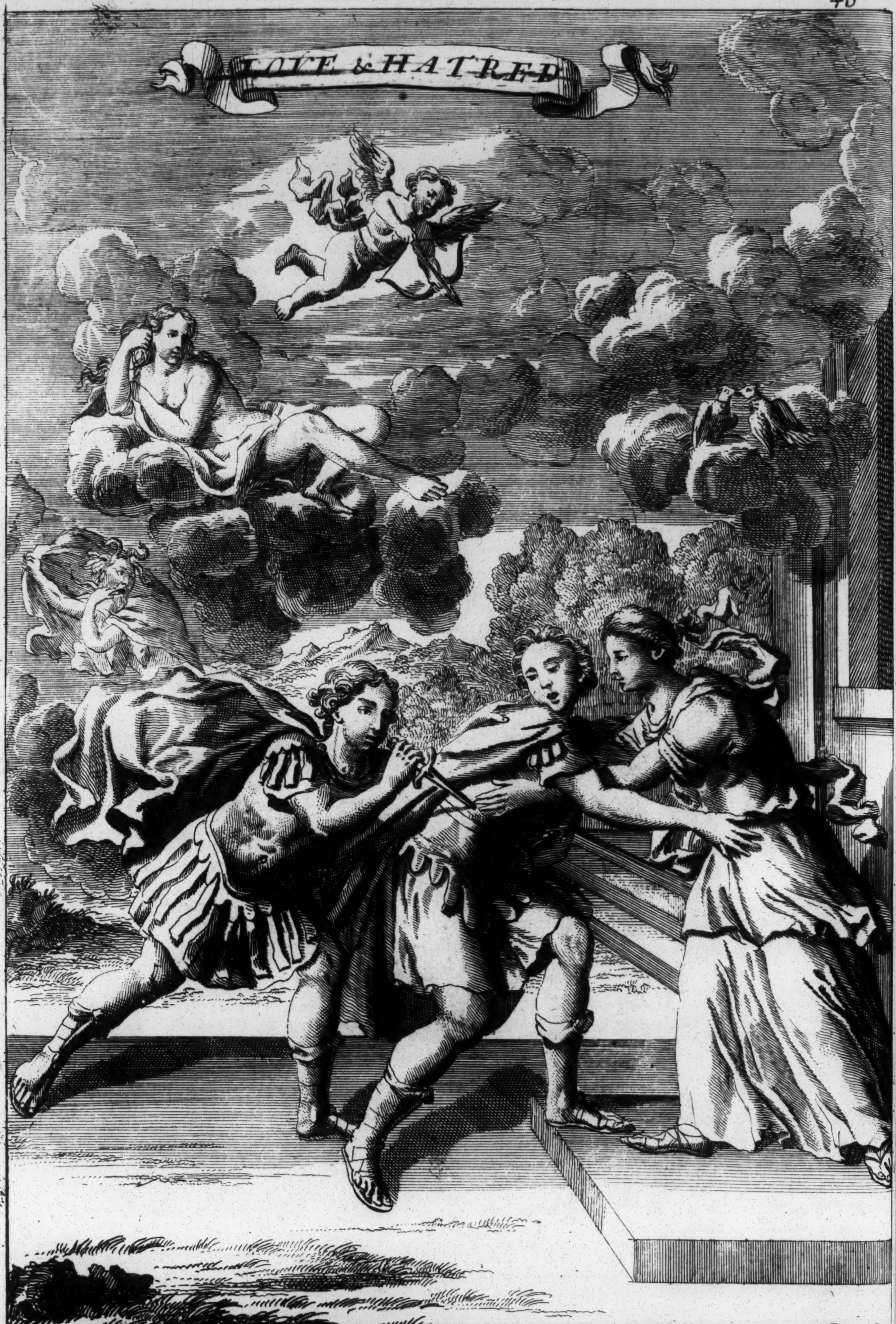
The Womaniſh Figure holding a Sphere in her Right hand, & a Glory deſcending from Heaven upon her head, repreſents a human Soul; y^{e} Sphere is ye Emblem of its knowledge, as to human Affairs, ye deſcending Glory, its Immortality; on her R^{t}. hand ſtands Knowledge, repreſented by a Woman, who holds a lighted Torch in her R^{t}. hand, an open Book on her Lap; & on y^{e} Left hand is y^{e} Fig^{re}. of a Man ſitting in a muſing poſture, having Wings on his Back, & repreſents Thought; ſhe is thus attended to ſhew y^{t} y^{e} two nobleſt Faculties of y^{e} Soul are Knowledge & Thinking.


The Second Part.
The following Plates are
Most humbly Inscribd
To Mrs Isabella
Daughter to Sr William Gordon
of Inver Gordon Baru
G. Freman. Inv.
I. Kip

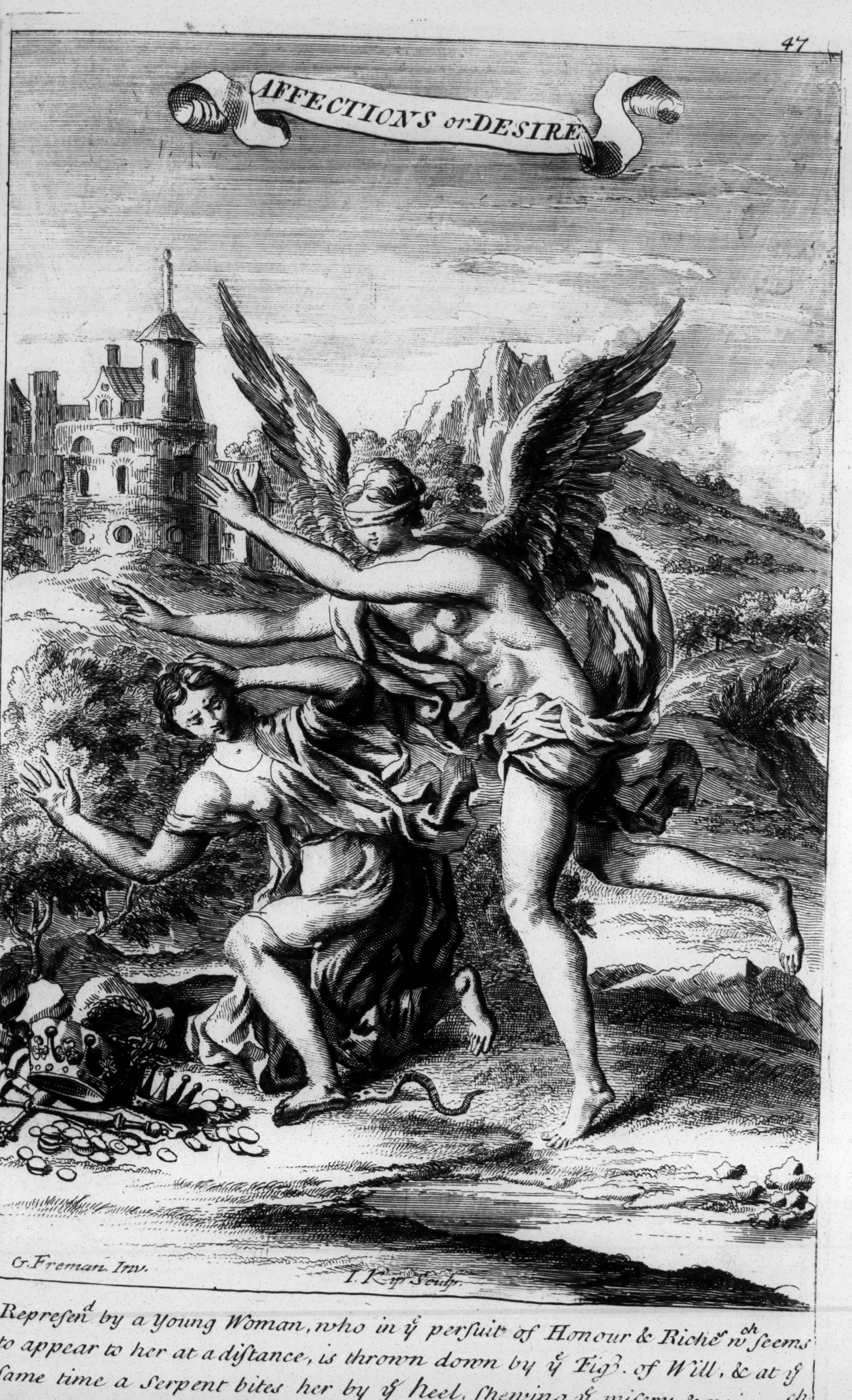
The Goddess Rea, Commandress of the Earth, Seated thereon, as her Proper Throne Having a Castle on her Head, and a Lion by her Side, Emblems of her Strength and Power, Next her is Hebe, one of Iupiters Cup-bearers, pouring out Wine on the Earth, as the Tyth due to her, Producing it; the Next Voluntina who aSsists ye flower in budding; Then Flora, Embracing ye Plantine-Tree, being Consecrated to her, and holding in hir Hand a Flower, Being Goddess thereof; behinde Rea is Virtumnus; holding one Fruit & eating another; On the Left Side of ye Tree is Nodinus, holding Leaves as it buds into Branches: Next is Proserpina who hath ye Care of ye bud till it is out of ye Earth; behinde Nodinus is Patelena, holding a Leaf in its full Perfection.


ADMIRATION
G. Freman Inv.
I. Kip Sculp.

Represented by a Woman, seming to have all her faculties at Work, by viewing that admirable Object that lies before her, being a Lion and a Lamb lovingly enfolded, and by other Figures, whose looks spake this Passion; in prospect, a Building.

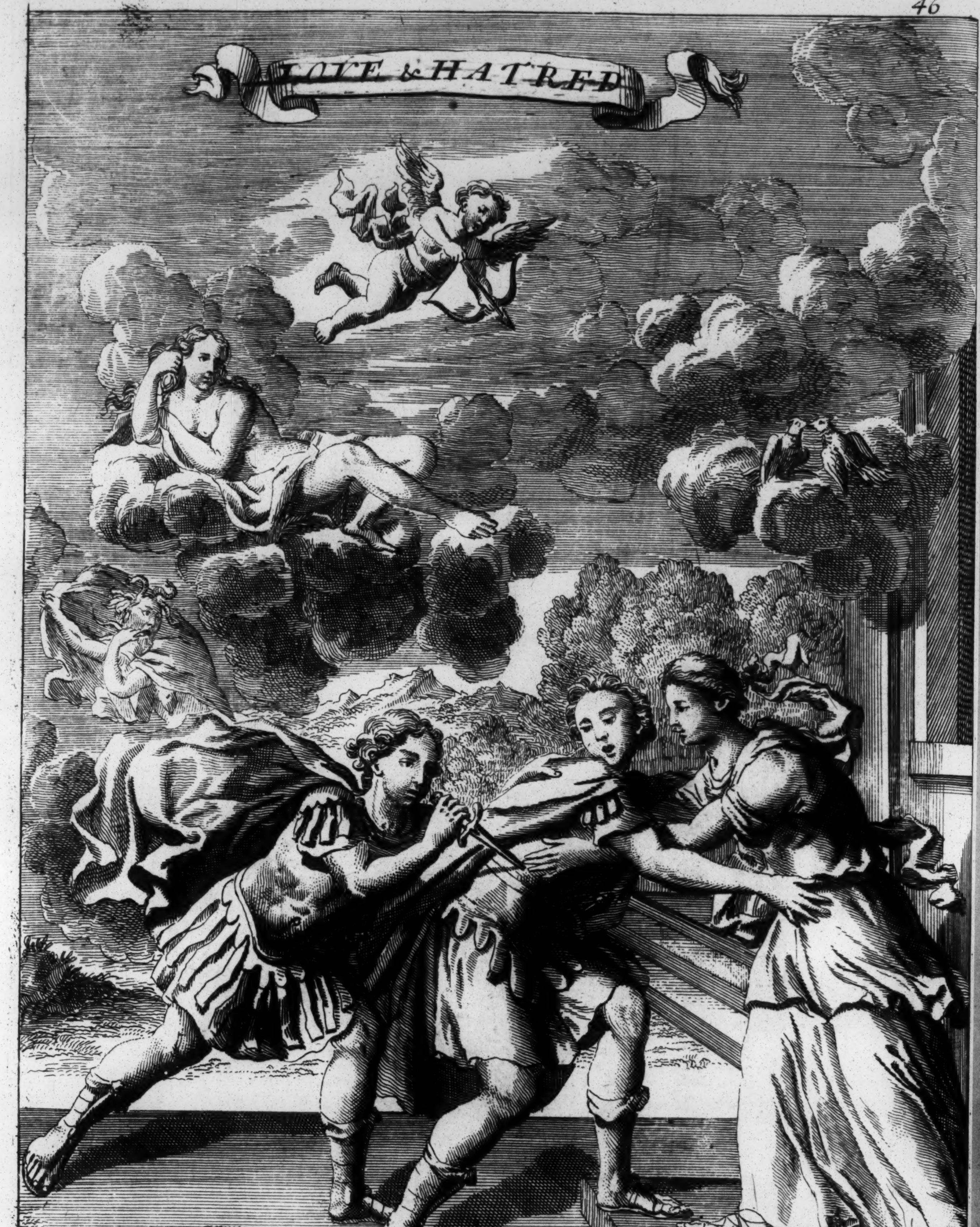


Repreſentd by Venus ye Goddeſs of Love ſitting in ye Clouds & over her Cupid her Son & Meſsenger; ye Arrow he holds in his hand, is ye Weapon that open'd ye way for ye love of ye Man below to ye heart of that Lady, who ſeems to embrace him: The Figure as it were ſtabbing ye other with a Dagger repreſents Hatred, & ye Devil behind him ſhews ye ugly & damnable qualities of that Vice

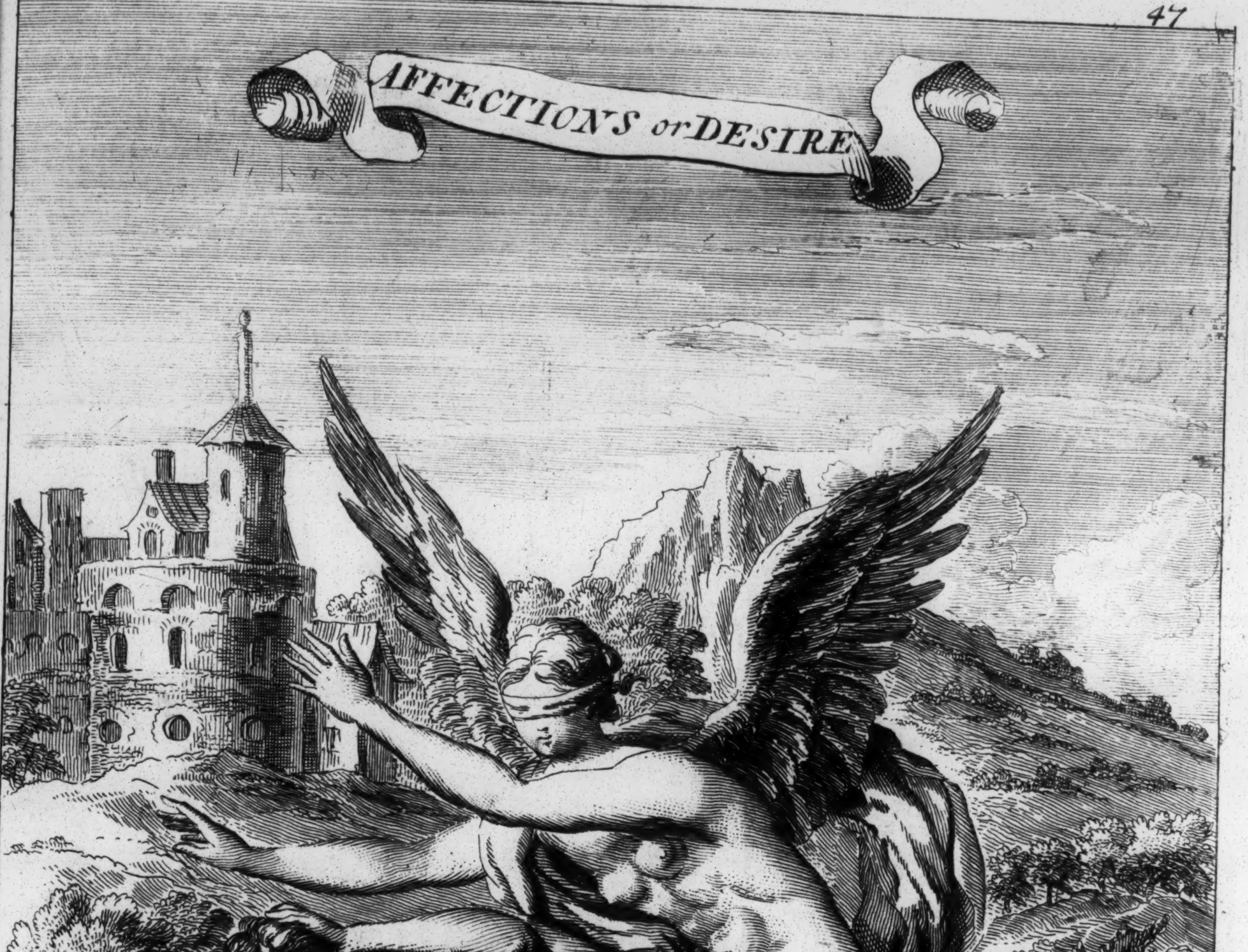


G. Freman. Inv.   I. Kip Sculp.

Represen^{d} by a Young Woman, who in y^{e} perſuit of Honour & Riche^{s} wch ſeems to appear to her at a diſtance, is thrown down by y^{e} Fig^{r}. of Will, & at y^{e} ſame time a Serpent bites her by ye heel, ſhewing ye miſery & pain wch attend y^{e} deſiring or affecting too much above what we want, to ſuſtain nature, & y^{e} Precipice we are hurl'd from by our Will, in placing our Affections on thoſe Goods of Fortune which are not in our reach.



Repreſent^{d} by Venus y^{e} Goddeſs of Love ſitting in y^{e} Clouds & over her Cupid her Son & Meſsenger; y^{e} Arrow he holds in his hand, is y^{e} Weapon that open'd y^{e} way for y^{e} love of y^{e} Man below to y^{e} heart of that Lady, who ſeems to embrace him: The Figure as it were ſtabbing y other with a Dagger repreſents Hatred, & y^{e} Devil behind him ſhew y^{e} ugly & damnable qualities of that Vice



G. Freman Inv. I. Kip Sculp.

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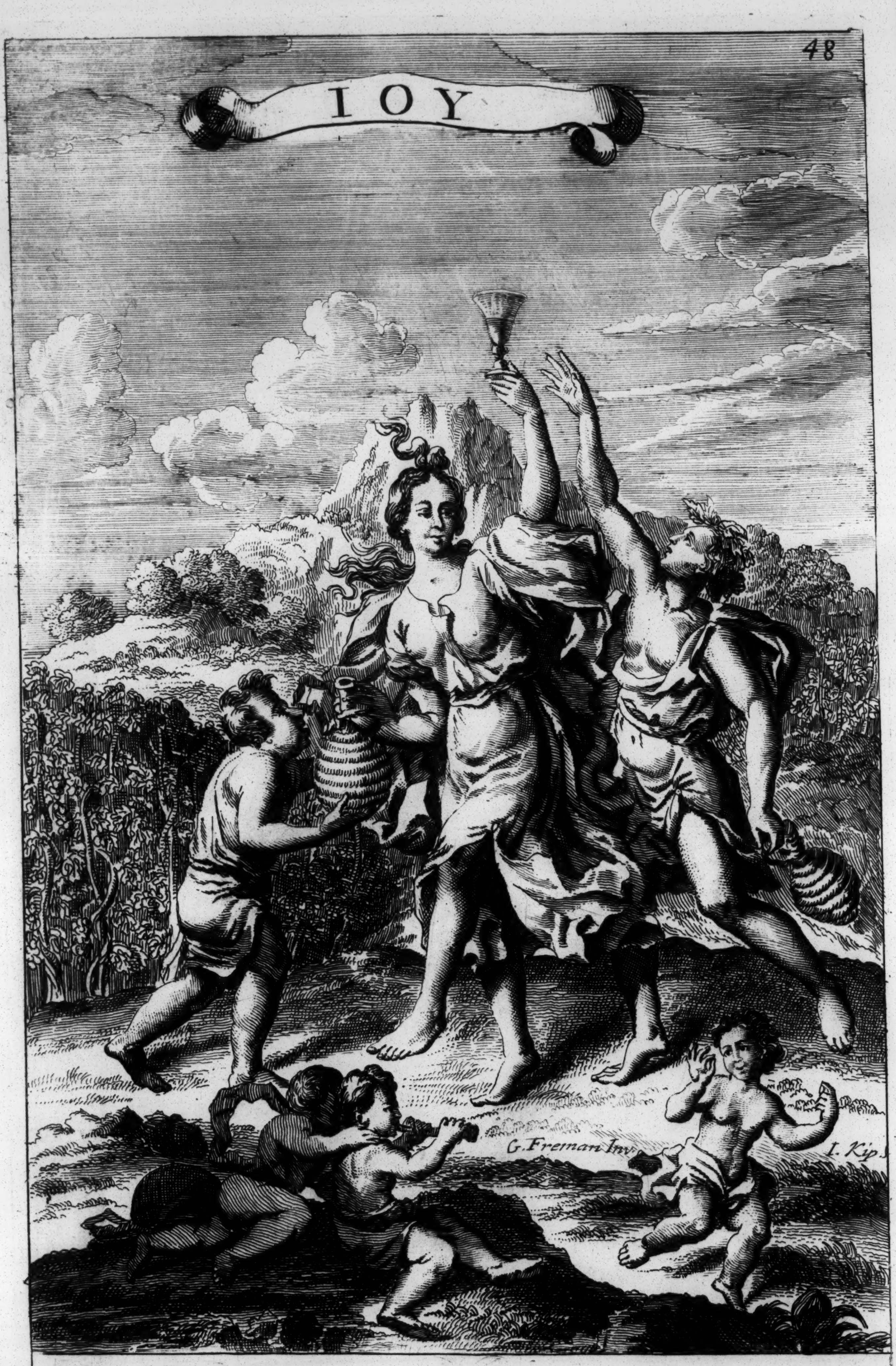
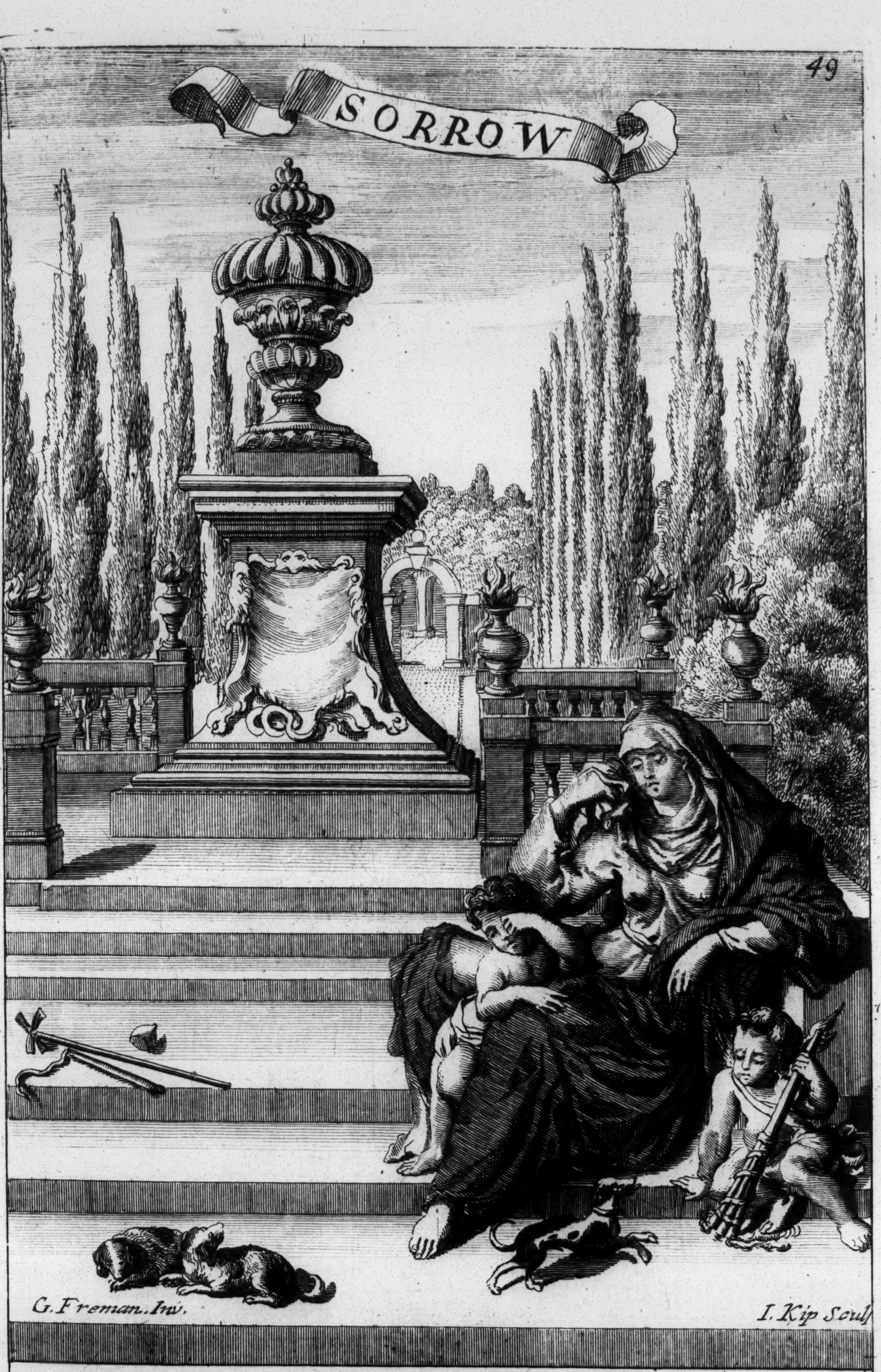


Repreſen.d by a Young Woman in a loose Garment having a Bottle of Wine in one Hand, & a Glaſs in yͤ other; by her another Figure wth a Bottle, & on yͤ fore-ground Boys playing on Flutes: This Paſsion is most properly thus emblemiſed, Women, Wine & Muſick being yͤ Ioy Heaven gave us to guild this otherwise bitter Pill of Life.

Mrs Brown 13 Great George Street Westminster London

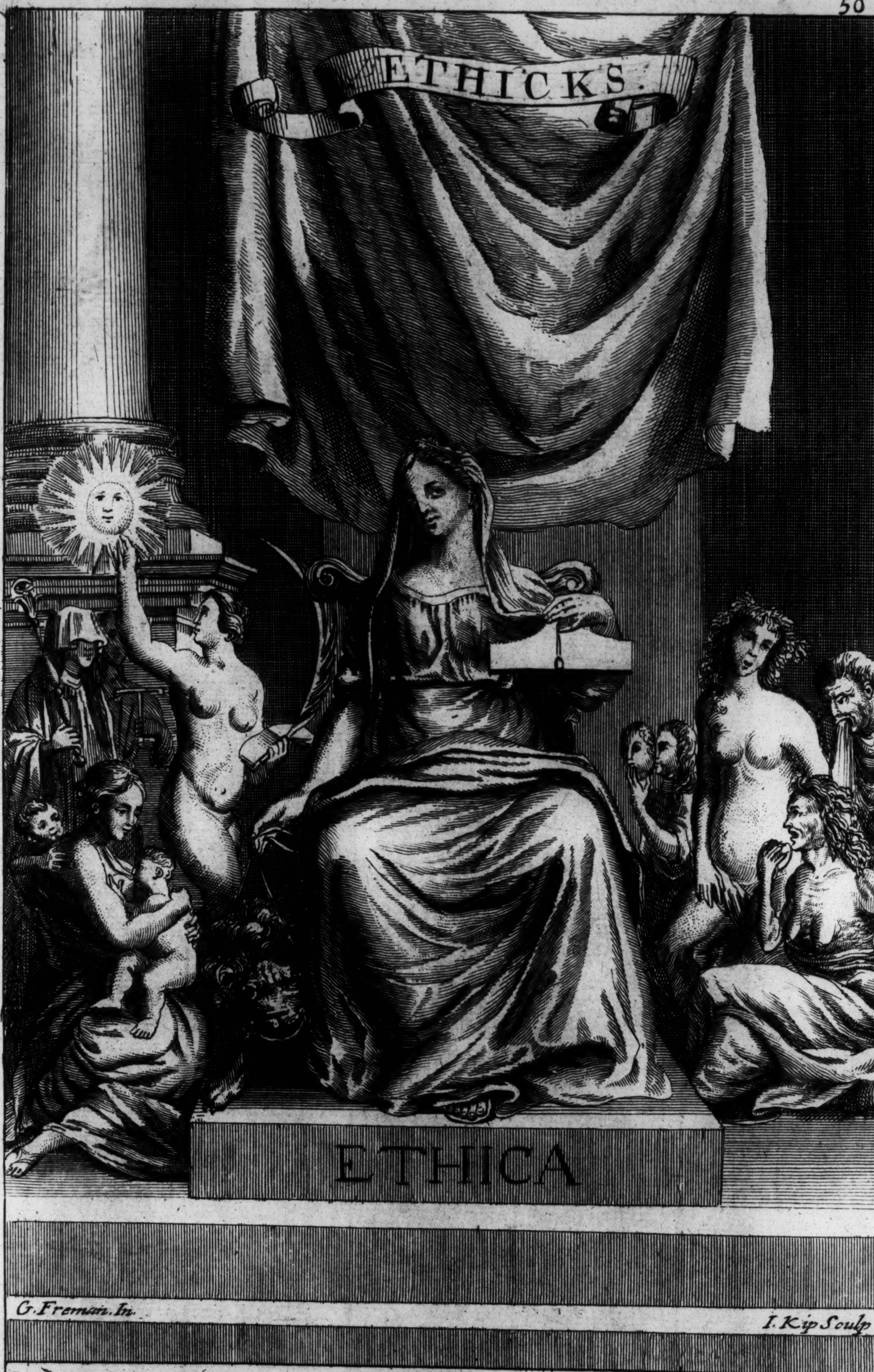
Miss Cole

SORROW



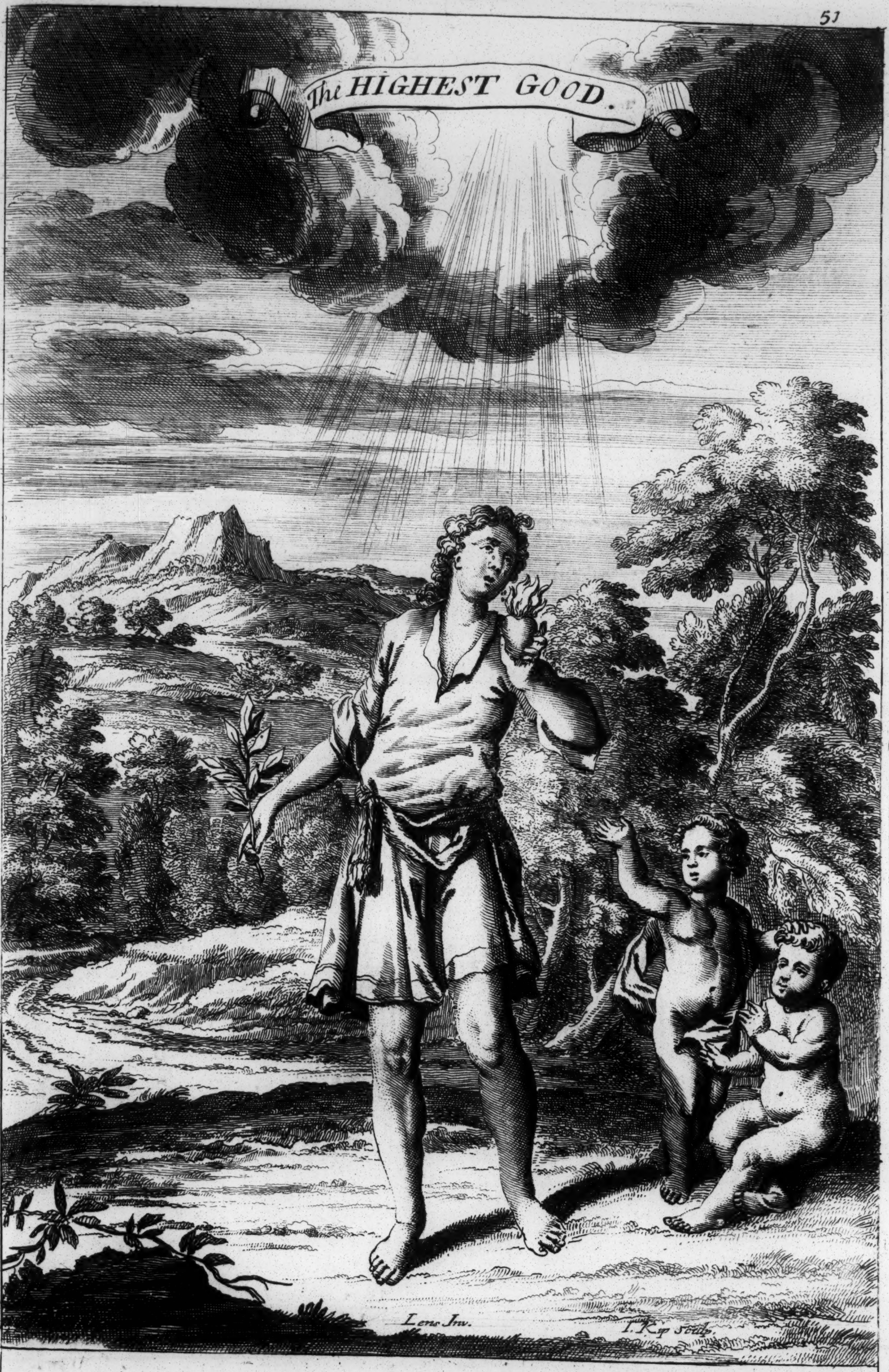
G. Freman. Inv. I. Kip Sculp

Represented by a Woman in a Widows habit sitting on y^{e} ground in a Melancholy posture leaning her Head on her Hand; by her a Boy aweeping & below her a Boy wth an extinguiſh^{d} Torch; above & at some distance from her, ſtands an Urn impaled wth Cyprus Trees; upon ye Rails wch encompass ye Pedestal of ye Urn ſtand Pots of Fire flaming, to ye Memory of him whose aſhes are contain'd therein: These Figures are ye properest Emblems of this Paſſion of Sorrow, no state being so void of Ioy as hers who being a fond & virtuous Wife, is by death robb'd of a deserving tender Husband; y^{e} darkn'd Torch held near her, shews ſhe has no flame, but y^{t} wch burns to y^{e} Manes of her departed Lord.

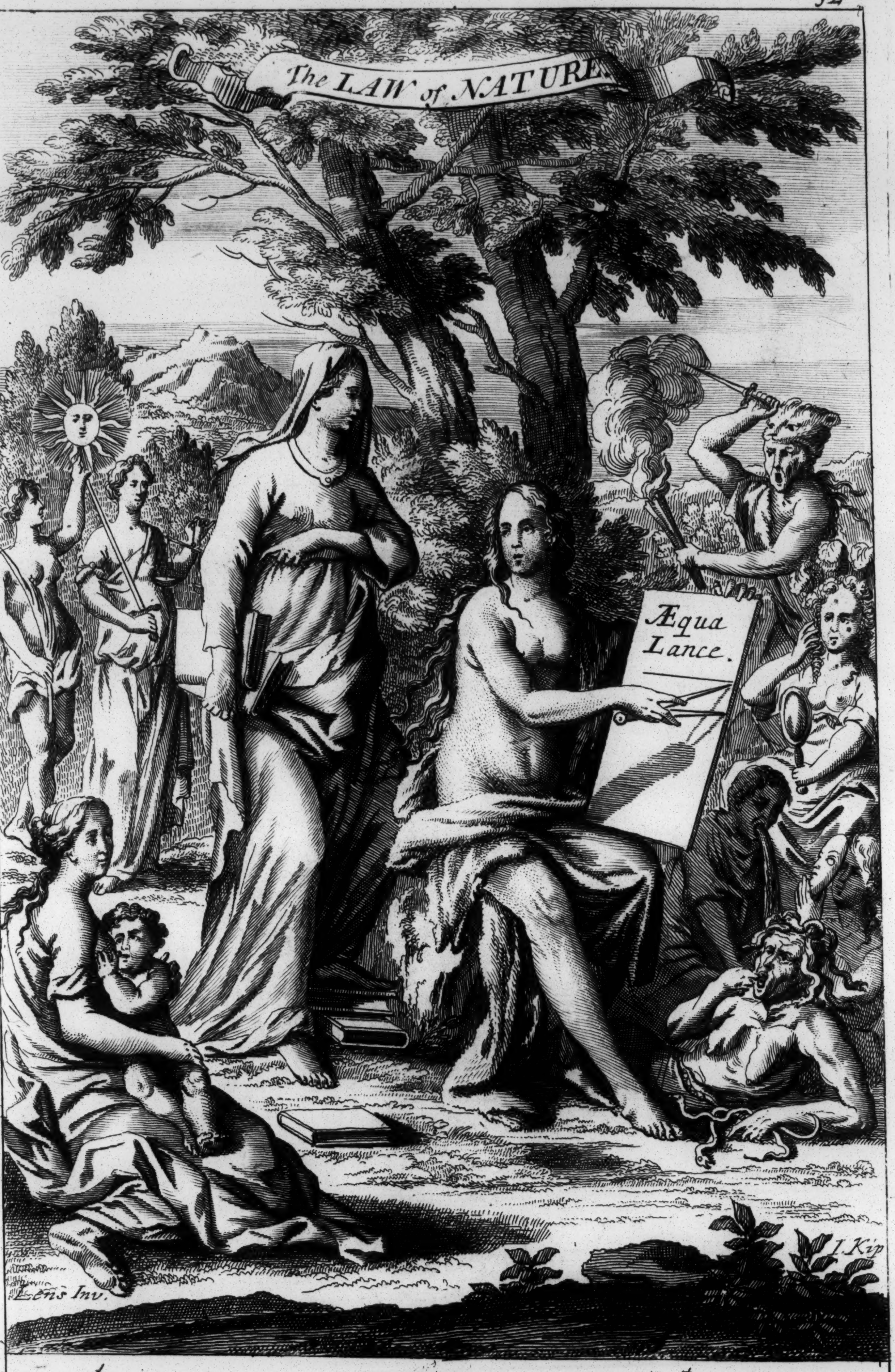


G. Freman. In.   I. Kip Sculp

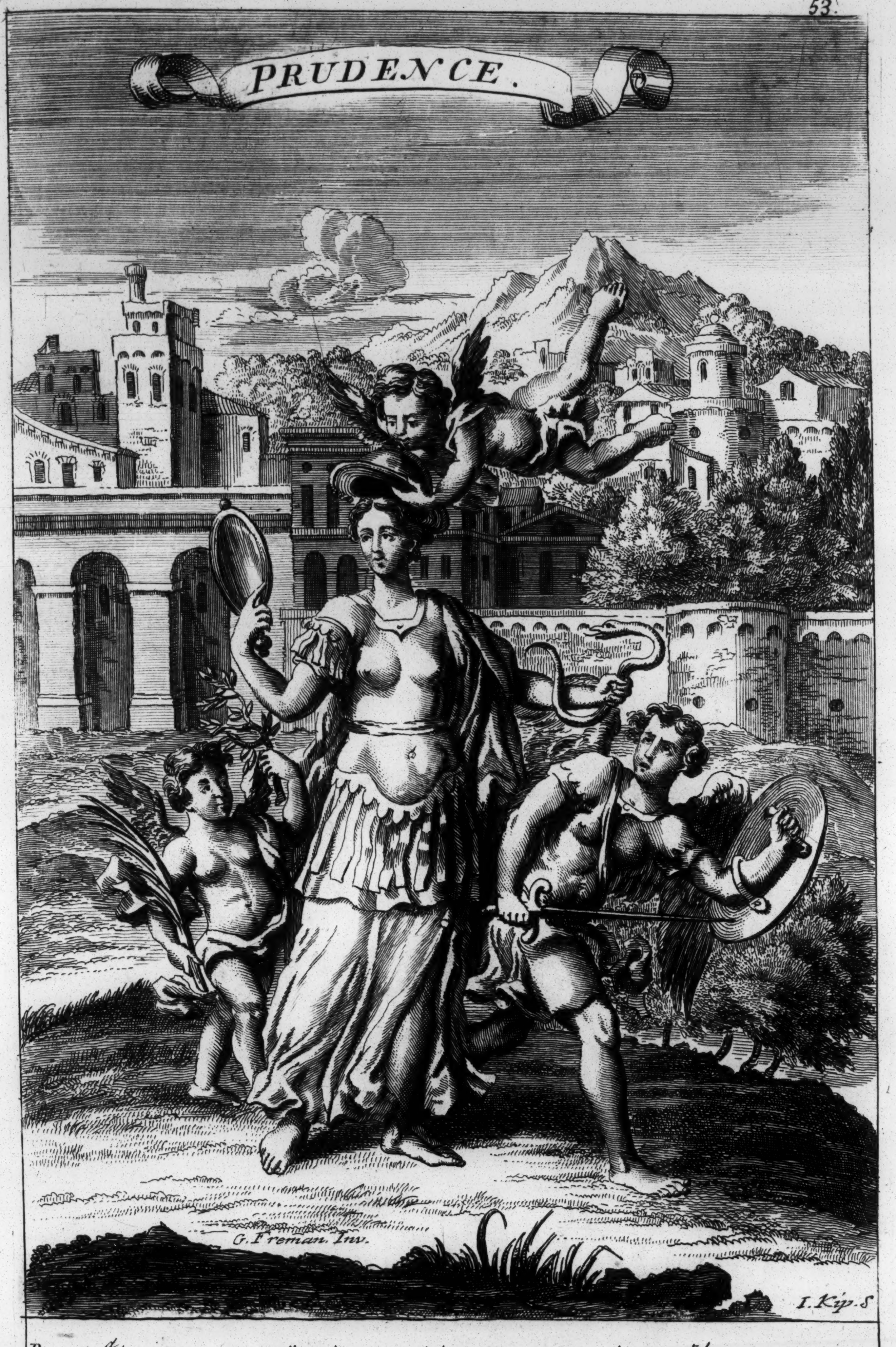
Repreſented by a Woman ſeated in a gracefull poſture on an aſsent, holding a Lion bridled in her Right hand, & in her Left a Level; her asst & gracefull Poſture ſhew ye Majty of ye noble pt of Philosophy; her bridled Lion denote its Power; ye force of her Argumts in evincing & clearing, are ſhew by her Level: on her Rt ſide are ye 3 Cardinal Virtues, Truth, Iustice & Charity; ye 1t representd by a naked figure, holding a Book & Palm branch in one hand, & ye Sun in ye other: tis naked, to ſhew Truth ought not to be cover'd; her book & palm are ye rewards ſhe gives, wch are Peace & Knowledge: & ye Sun is an Embm of her Brightns, Truth being as clear as ye Noon-day: The 2d is representd by ye figure of a Woman vailed, holdg a Scepter, wth an Eye upon ye top, in her hand; ſhe is veil'd, to ſhew ſhe looketh not on, nor regardth ye person of any, but administers Iustice impartially: her Scept & Eye denote her Power & knowledge: ye next is Charity representd by a Woman comfortg Children: on ye left ſide of Ethicks ſtand ye 4 Vices. Envy, Drunkenneſs, Laſsiviousneſs & Deceit. The 1t Envy, is representd by an old Womn half naked, having Snakes abt her Body & Hair; Age & Snakes are ye propr Emblems of ye Vice, it being as old as ye Devil, & poysong ye Minds of all yt entertain it; as Snakes do ye bodies of all yt touch 'em. The 2d Drunkenns is reprent by a Man ſpewing, ye true loathsom Embm of ye gluttonous Vice. 3d Laſciviousneſs, repreſentd by a woman in an immodest posture, ye being Lascivious. 4th Deceit, representd by a Womn holdg a Mask ſhewing ye neceſsity ye Vice hath of being disguised, & of its often appearing under borrow'd forms: Ethicks is thus attended to ſhew ye Virtues ſhe poſseſsth, & ye Vices ſhe hath overcome.


The HIGHEST GOOD.
Lens Inv.
I. Kip Sculp.

Represen^{d} by a Young Man, cloathed in a ſhort Garment, wth his Eyes lift up towards heaven, holding in one hand an Olive branch, & in y^{e} other a burning heart, into which his Tears ſeem to fall, & on his head ye Glory of heaven de^{ſ}cending, as through a Cloud: The higheſt Good conſiſts in theſe three things, peace of Mind, y^{e} favour of God, & a heart flaming wth deſire of heavenly things; & therefore 'tis properly repreſented by this Figure.

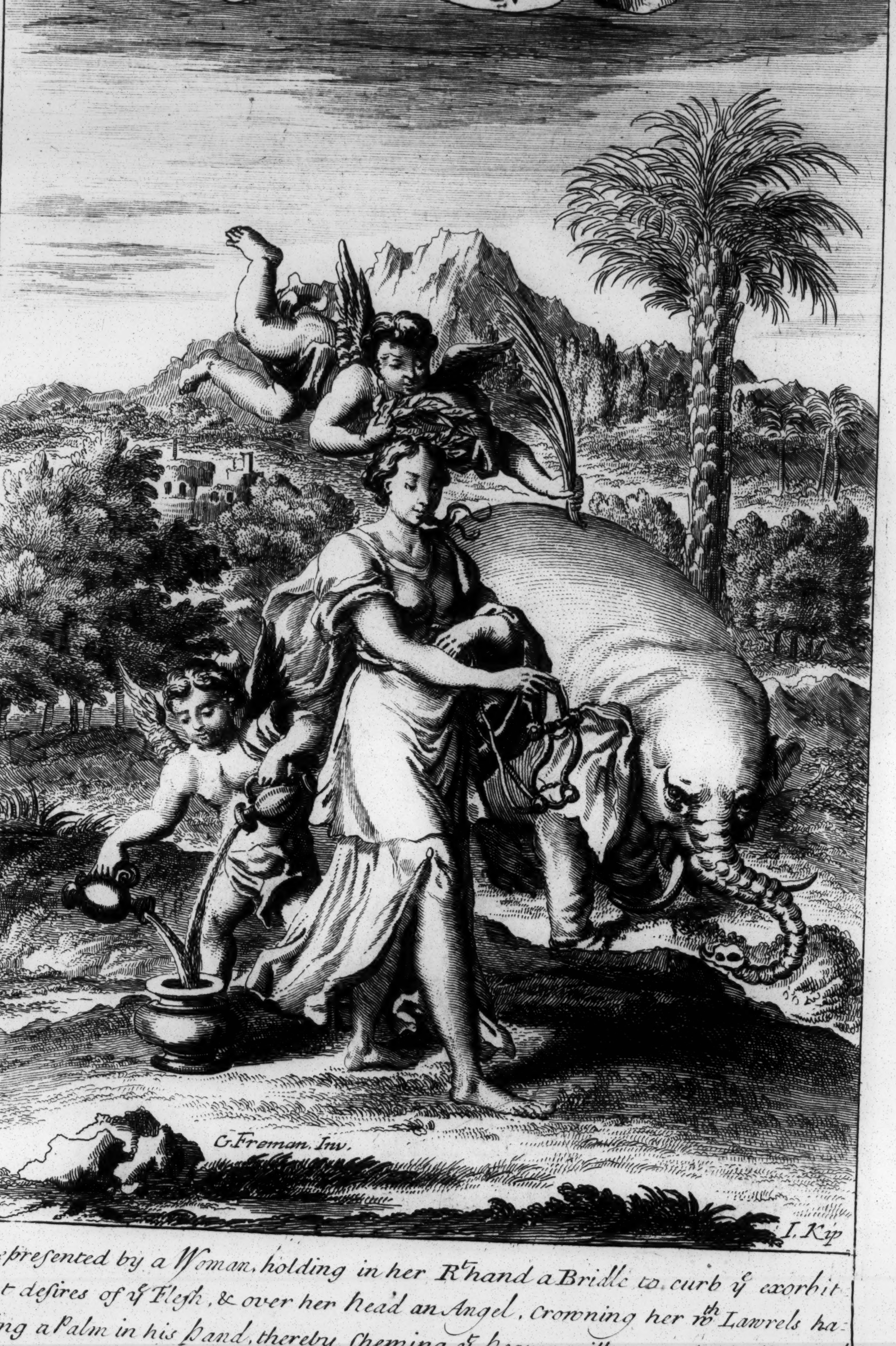

The LAW of NATURE
Æqua Lance.
Lens Inv.
I. Kip

Repreſen^{d} by a Young Woman half naked, having her lower parts cover'd wth a Lamb-ſkin, Emblems of y^{e} innocence & modeſty preſcribed by Natures Law; ſhe is plac'd in a pleaſant Garden, holding a Table on her Knee, & a pair of Compaſses in her hand, meaſuring two parallels, wth this Motto Æqua lance; behind her a Woman holding Books, & having other Books under her Feet all wch denote how even, juſt & pleaſant ye Laws of Nature are: On her R^{t} Side are ye three Virtues, Truth, Juſtice & Charity; & on her Left, Envy, Drunkeneſs, Malice & Pride; (all properly Emblematiſ'd;) by y^{e} Virtues being on y^{e} R^{t} of Nature, & y^{e} Vices on y^{e} Left, we are taught that Virtue is more acceptable than Vice to Nature in her firſt Principles, till ſhe is debauched by Cuſtom or Practice.



Repreſen^{d} by a Woman ſtanding in a graceful poſture, holding in her R^{t} hand a Looking-glaſs & in her Left a Serpent; & over her an Angel putting an helmet on her head; on her R^{t} hand a Cupid, holding an Olive branch in one hand, & a Palm in ye other; & on her left Side a Young Man wth a Sword & Buckler: The Looking-glaſs in her Right, denotes that every prudent Perſon ought to look into, & know themſelves: ye Serpent is an Emblem of Cunning, & y^{e} Angel putting the helmet on her head, expreſſeth heavens aiding us in all our prudent undertaking: The Cupid wth Branches, & y^{e} Young Man Armed, denote that Prudence brings ſucceſs in Love, & Victory in War.

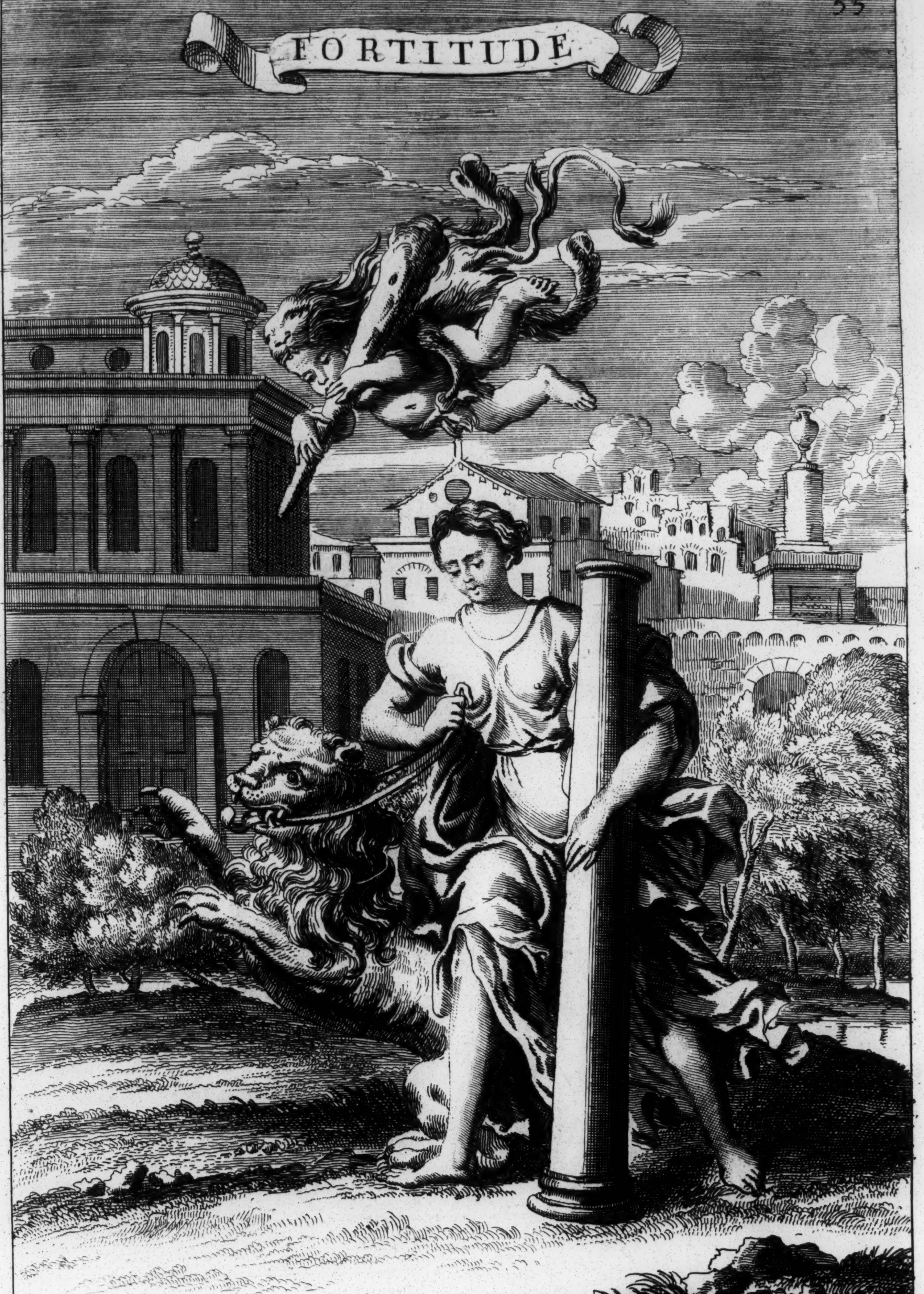
TEMPERANCE



G. Freman Inv.

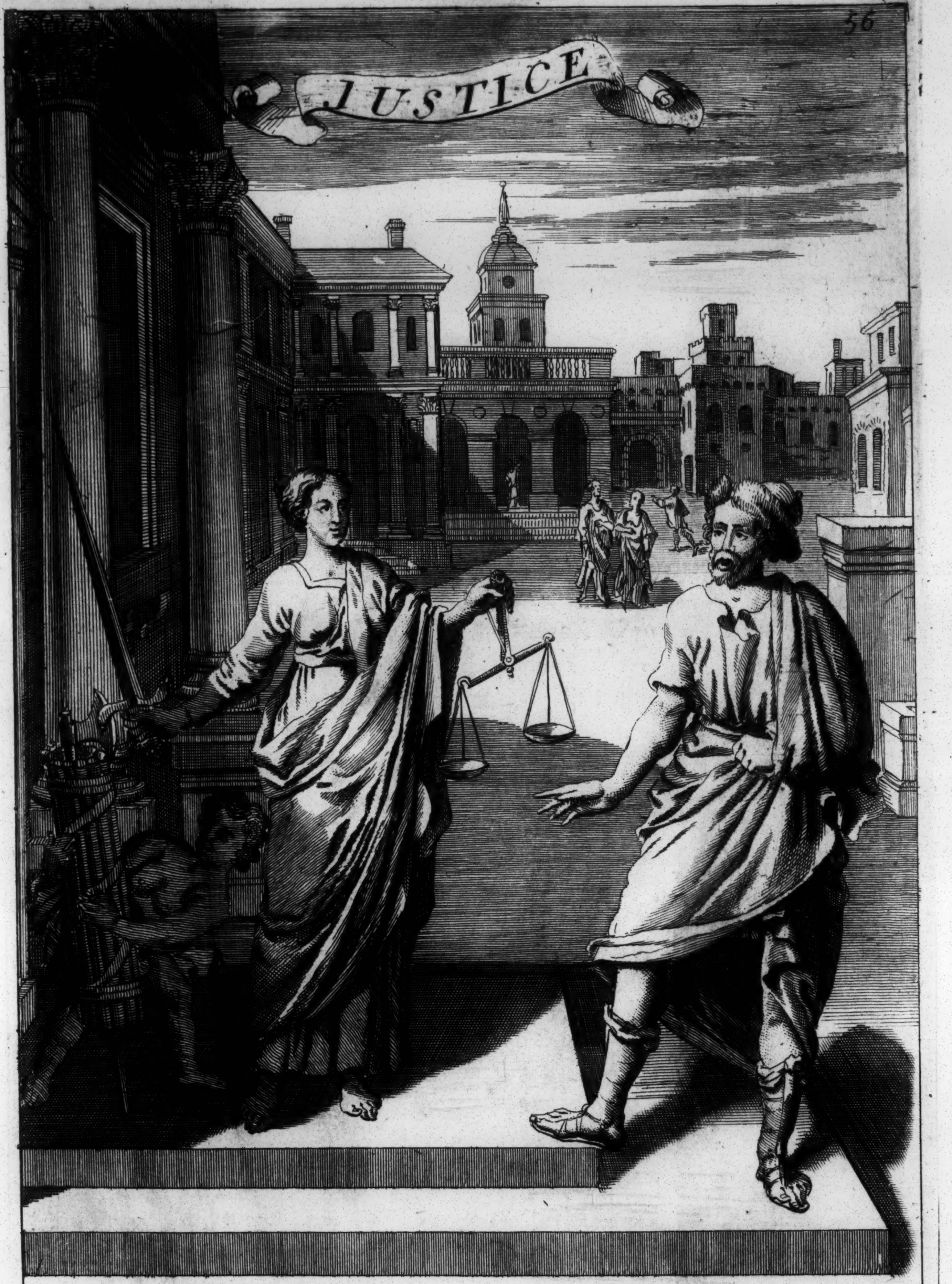
I. Kip

Repreſented by a Woman, holding in her R^t hand a Bridle to curb y^e exorbit-
ant deſires of y^e Fleſh, & over her head an Angel, crowning her wth Lawrels ha-
ving a Palm in his hand, thereby ſhewing y^t heaven will reward this Virtue w^th
Peace & Glory; on her Right a Cupid, pourin^g out liquor in a Veſsel, & on
her Left an Elephant, dividing his proportion of Corn, denoting thereby y^t we muſt
uſe Temperance even in Love, & y^t Beaſts ſhare in y^t Virtue which men muſt bluſh
to want



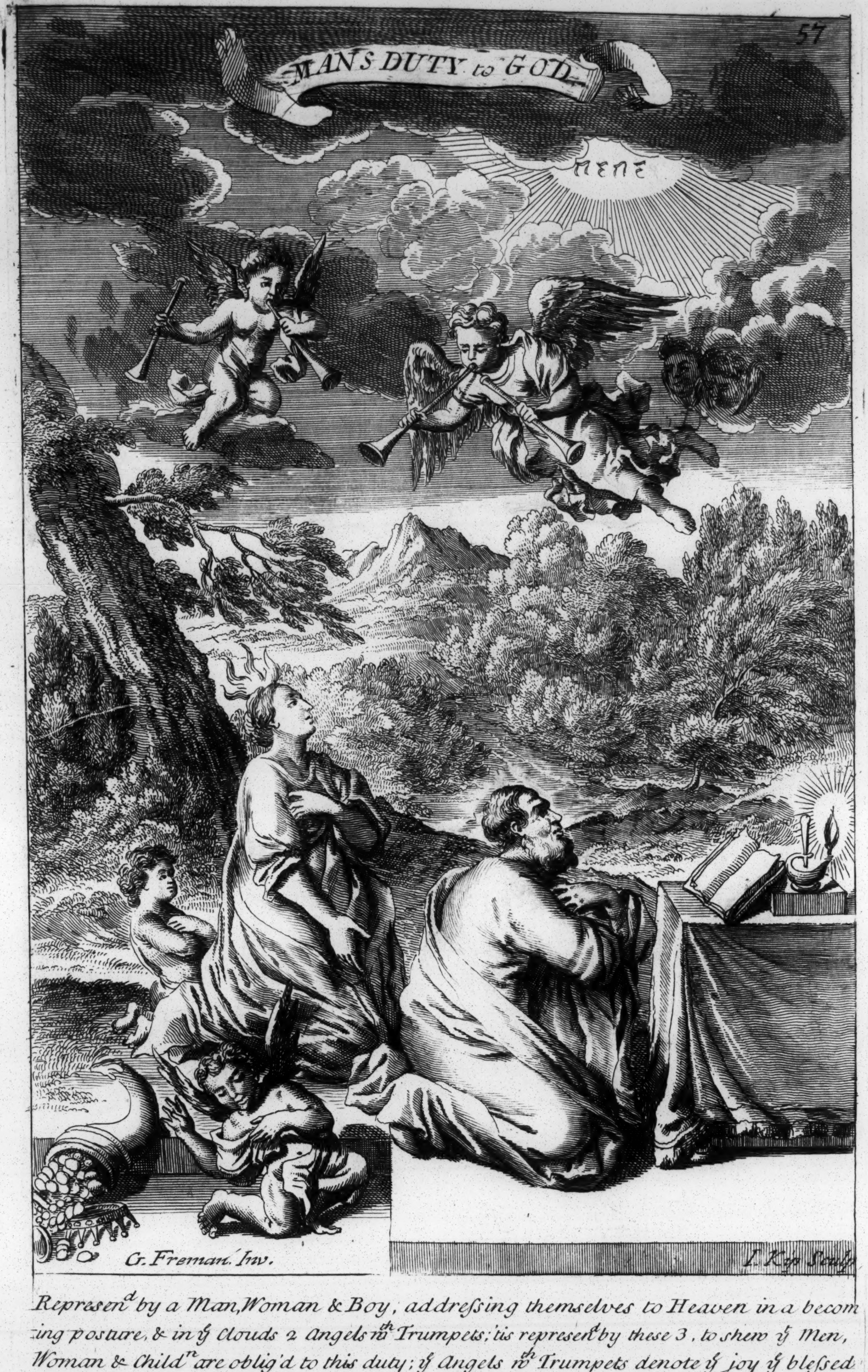
G. Freman Inv. I. Kip Sculp.

Represen^{d} by a Woman, holding a Pillar, & curbing wth a Bridle a Lion, who ſeems inrag'd: In y^{e} Air is represen^{d}. Hercules wth his Club & Lions ſkin; y^{e} ſtory of Hercules & ye reason for his being so adorn'd is so little estrang'd y^{t} it needs not be here repeated, therefore I shall only add y^{t} y^{e} Emblems of Corporal Fortitude as here describ'd; ſerve only to enable us to judge of y^{e} gr.^{tr} fortitudes of y^{e} Mind



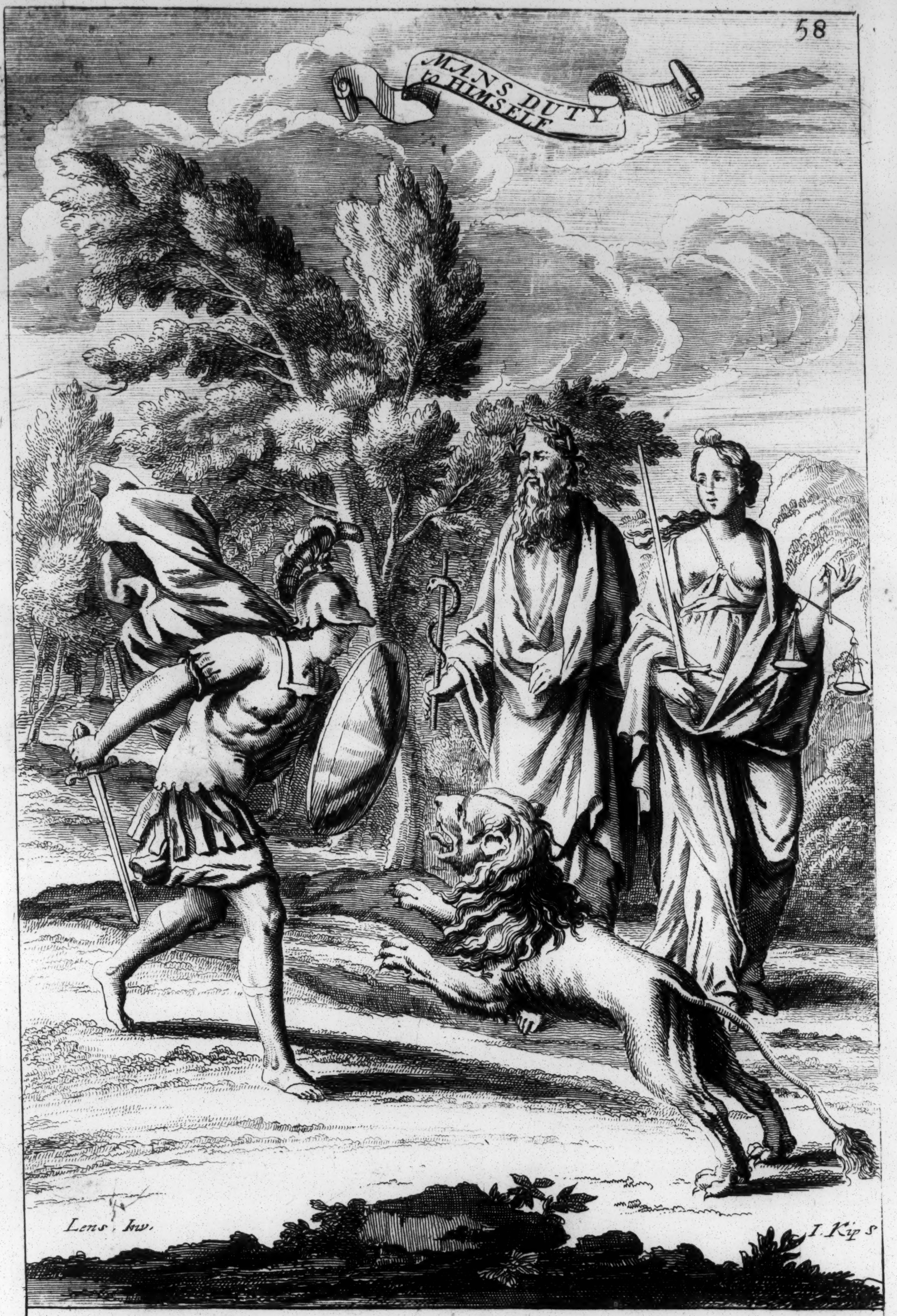
G. Freman In. I. Kip. Sculp

Repreſent^{d} by a Woman holding in her Right Hand a Sword & in her Left a pair of Scales; next her a Boy bearing Faſces & Axes: The Figures of y^{e} Men repreſent Philoſophers contemplating Iuſtice that being y^{e} Work of ever^{y} wiſe Man; The Faſces were Rods, with which they uſed to chaſtiſe Malefactors for ſmall faults.

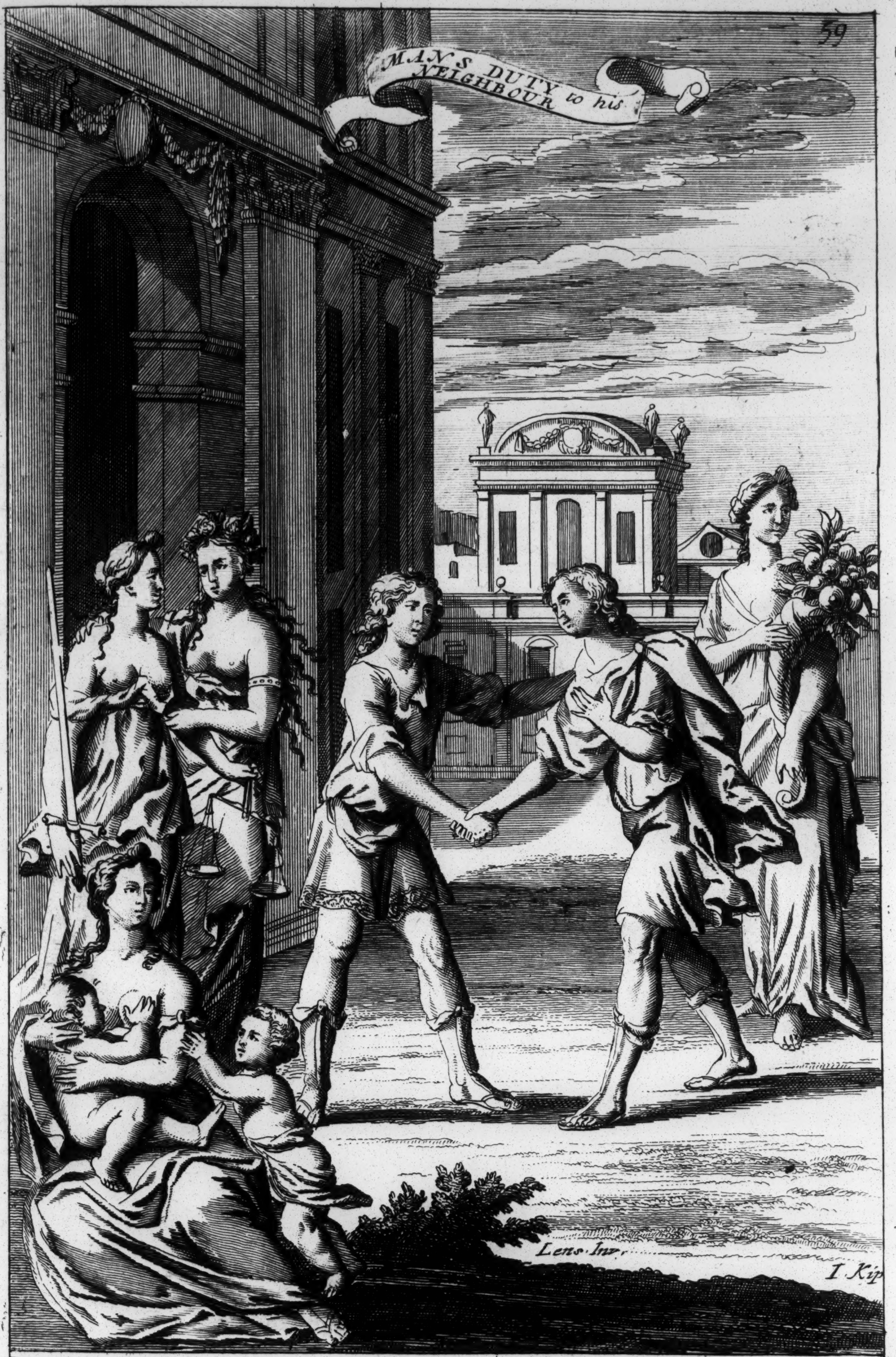


G. Freman. Inv.   I. Kip Sculp.

Represen^{d} by a Man, Woman & Boy, addreſsing themselves to Heaven in a becoming posture, & in y^{e} Clouds 2 Angels wth Trumpets; tis represen^{d} by these 3, to shew ye Men, Woman & Child^{n} are oblig'd to this duty; ye Angels wth Trumpets denote ye joy ye bleſsed have in beholding ye Righteous Actions of Men; ye Angel below pointing to ye Coronet & Cornucopia, is an Emblem of y^{e} Honour promiſed to y^{e} Righteous; y^{e} flame threefol flaming on y^{e} Womans head, denotes by its number y^{e} Trinity, by its heat y^{e} warmth of her Zeal, & by its light, y^{e} brightneſs of her Faith

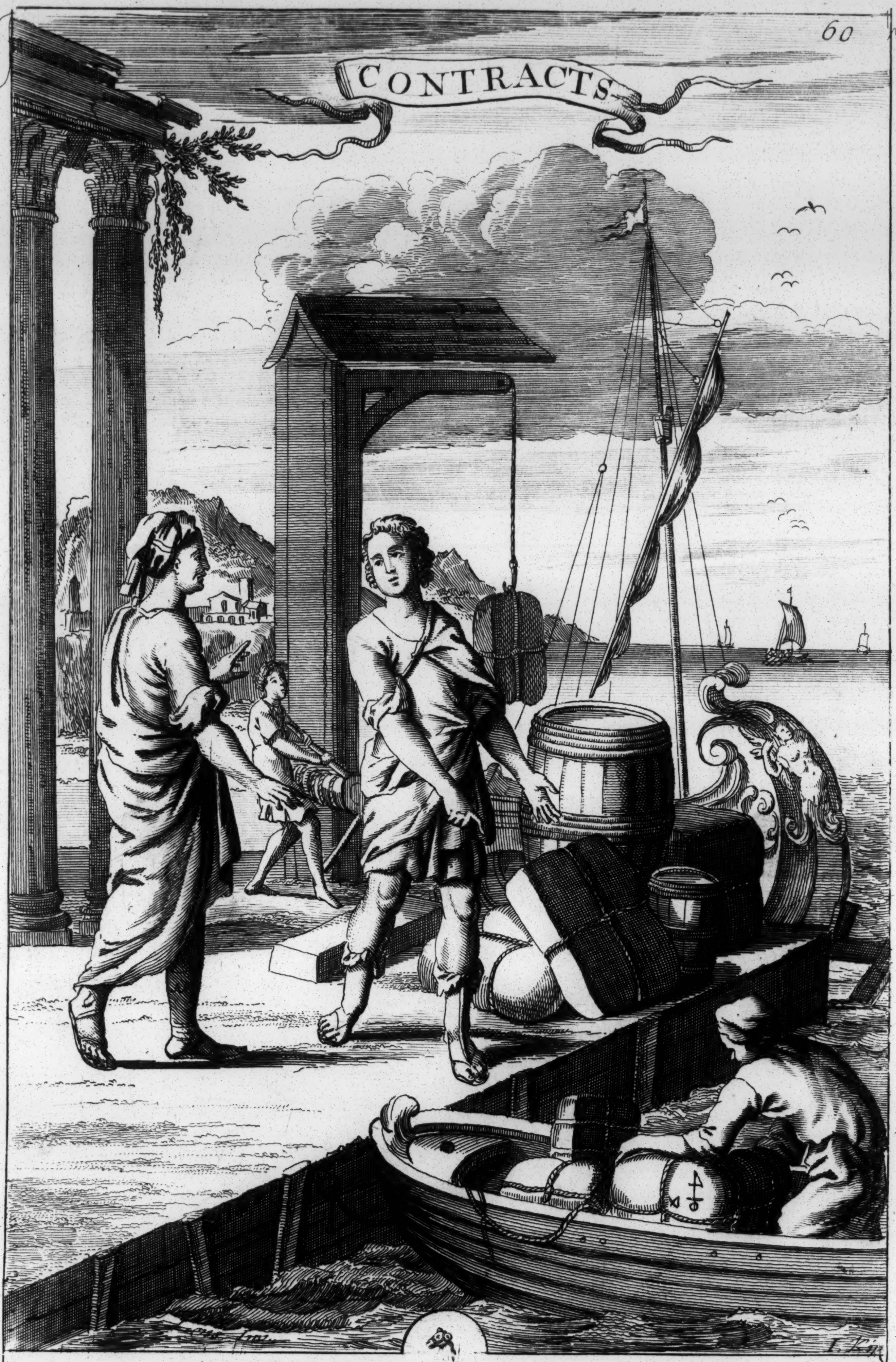


Repreſent^{d} by an Old Man in a becoming poſture, holding in his R^{t} Hand a Staff, having a Serpent twiſted about it, his Head crown'd wth Lawrel; on his R^{t} Side a Young Man arm'd having on his Head a Helmet, in his R^{t} Hand a Sword & in his Left a Target; ſelf preſervation is every Mans duty to himſelf, & therefore provident Nature hath furniſh'd ye means; to ye Old ſhe hath given Cunning to ſave themſelves, emblematis'd by ye Old Mans Staff, encircled wth ye Serpent, ye cunningeſt & moſt ſubtile of Creatures; to ye Young, Strength & Valour, repreſent^{d} by y^{e} Sword & Target, held in y^{e} Young Mans hand, whilſt y^{e} Fig. of Iuſtice who ſtands before 'em both, informs us y^{t} both Old & Young, are oblig'd to be juſt not only to Others, but to themſelves

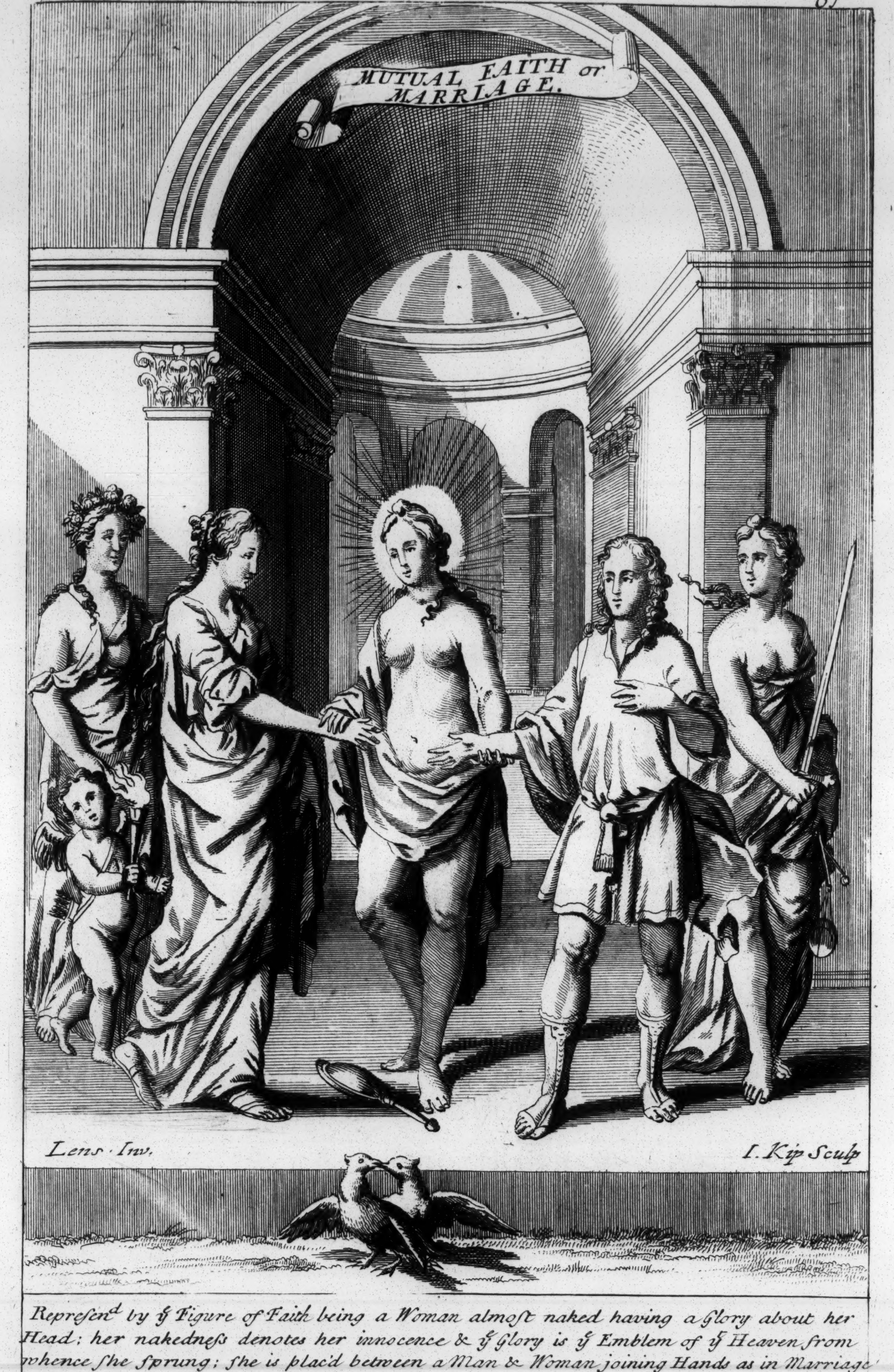

MANS DUTY to his NEIGHBOUR
Lens Inv.
I. Kip

Repreſen^{d} by two Men kindly embracing each other; on their R^{t} Side are Juſtice, Love & Charity; & on their Leſt, a Woman wth a Cornucopia of Fruits & Flowers, ye emblem of Plenty. all which denote y^{t} we ought to be friendly in our Carriage, juſt in our dealings, & charitable (according to our ability to all y^{t} want) & y^{t} thoſe who do ſo ſhall have plenty of all y^{e} Fruits of y^{e} Earth.

In Partnership



Represented by the Platform of a Custom-house key, with Figures of several Men, denoting a Merchant, a Chapman and Porter; in a Barge a Man ſtowing some goods which they seem to have contracted for


MUTUAL FAITH or MARRIAGE.
Lens · Inv.
I. Kip Sculp

Repreſenͩ by yͤ Figure of Faith being a Woman almoſt naked having a Glory about her Head: her nakedneſs denotes her innocence & yͤ Glory is yͤ Emblem of yͤ Heaven from whence ſhe ſprung; ſhe is plac'd between a Man & Woman joining Hands as in Marriage to ſhew yͭ ſhe only can truly perform yͤ Office: on yͤ Mans ſide is yͤ Figure of Juſtice, an emblem of what he owes to his Wiſe; & on yͤ Womans, yͭ of Conſtancy, & a Cupid with a lighted Torch, denoting yͭ yͤ duties of a Wiſe to her Huſband are Conſtant Love & Deſire towards him: yͤ Torch is a Badge of yͤ Ancient way of performing yͤ Ceremony, for on yͤ Wedding-day they uſed to light up a conſiderable number of them, in honour to Hymen yͤ God of Marriage; yͤ billing Turtles are emblems of yͤ Love & harmony wͨͪ ought to be between Man & Woman.

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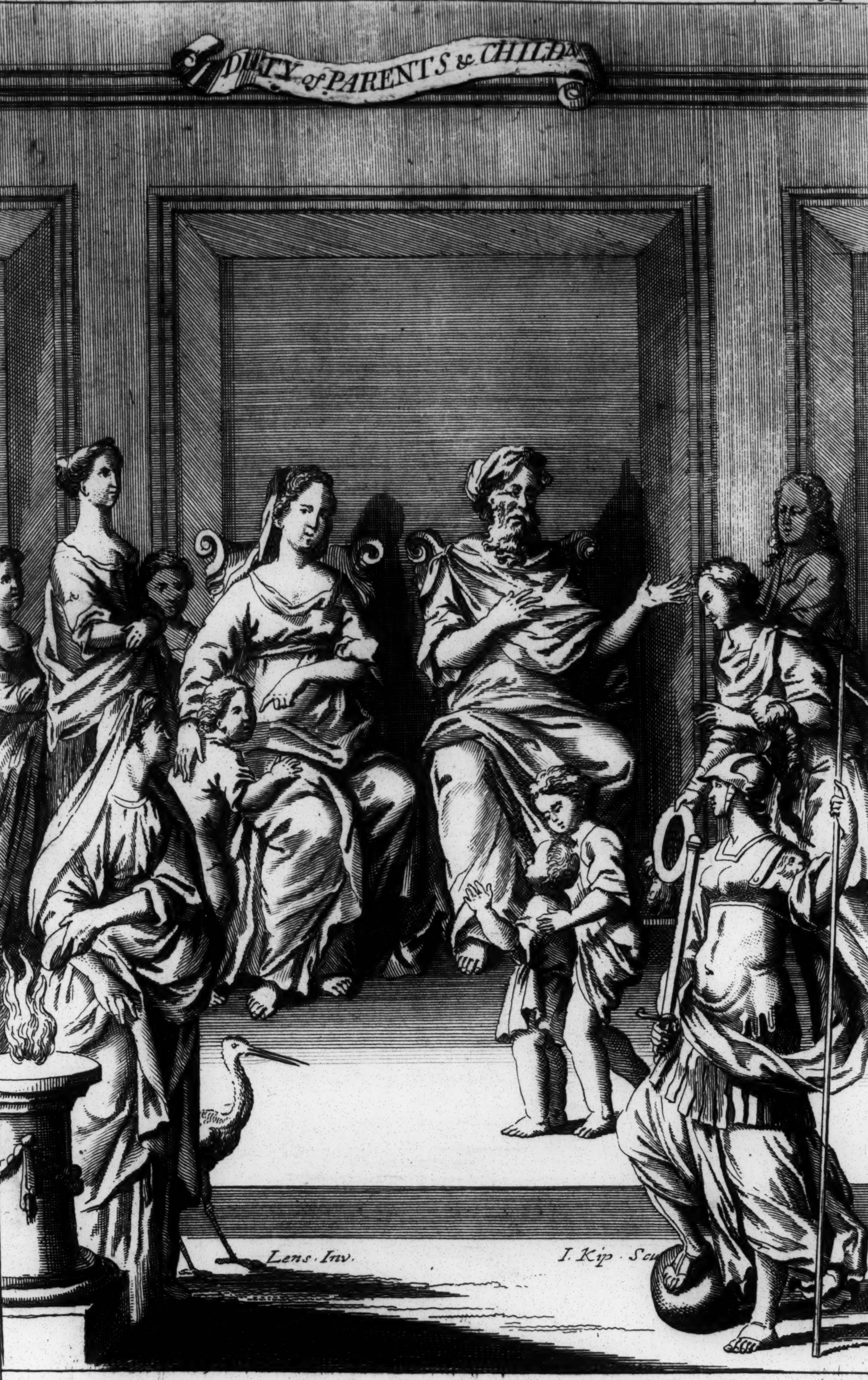
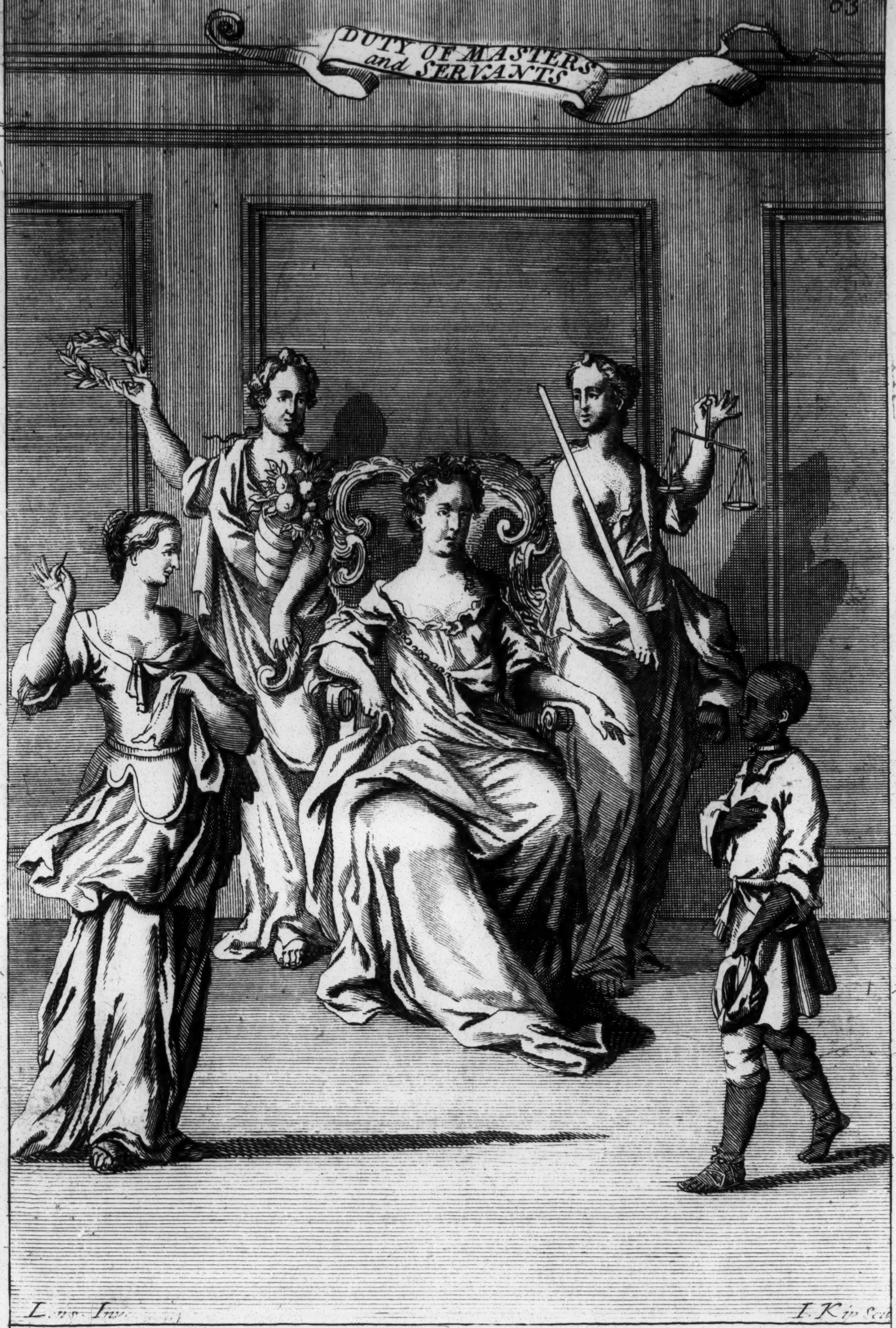
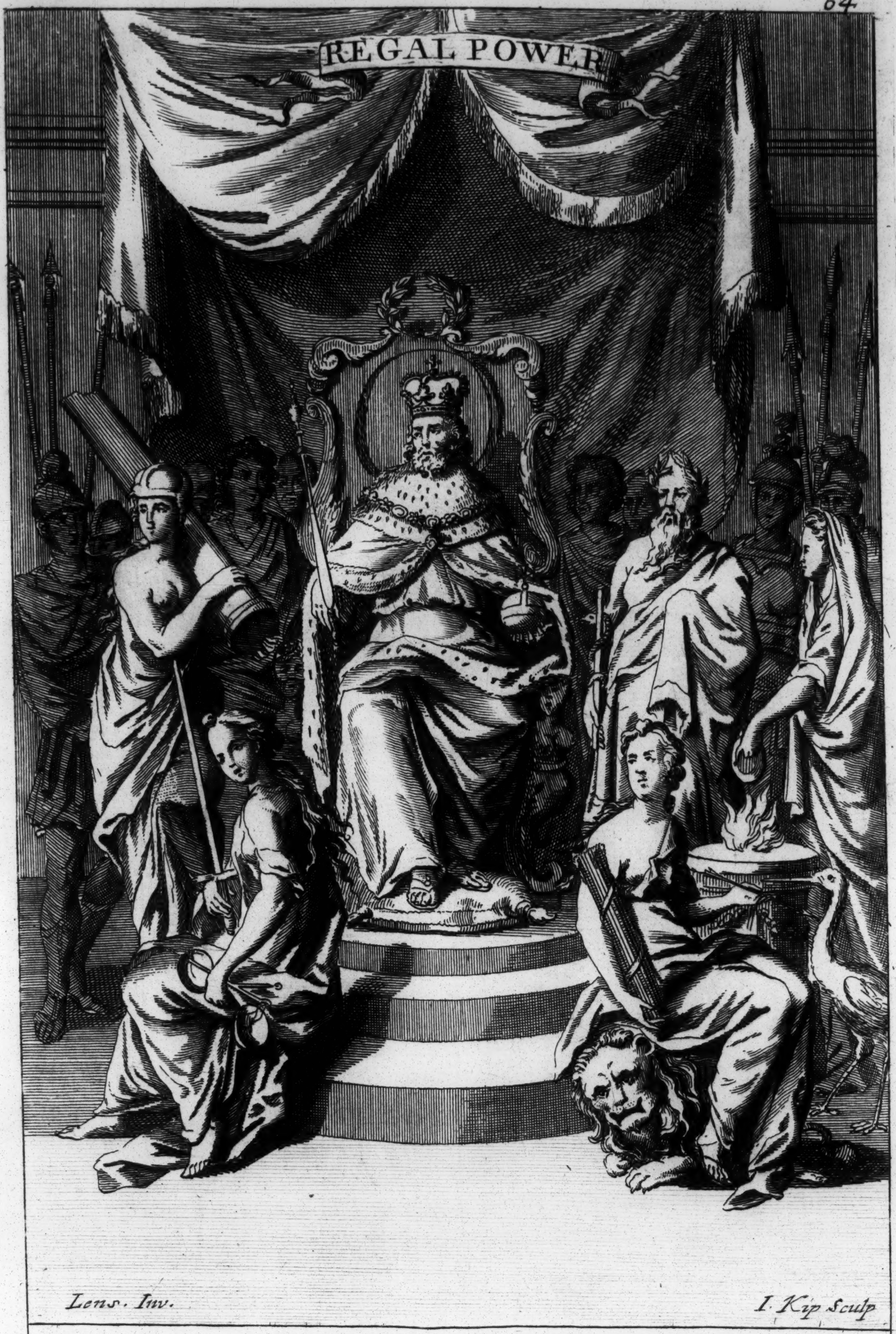


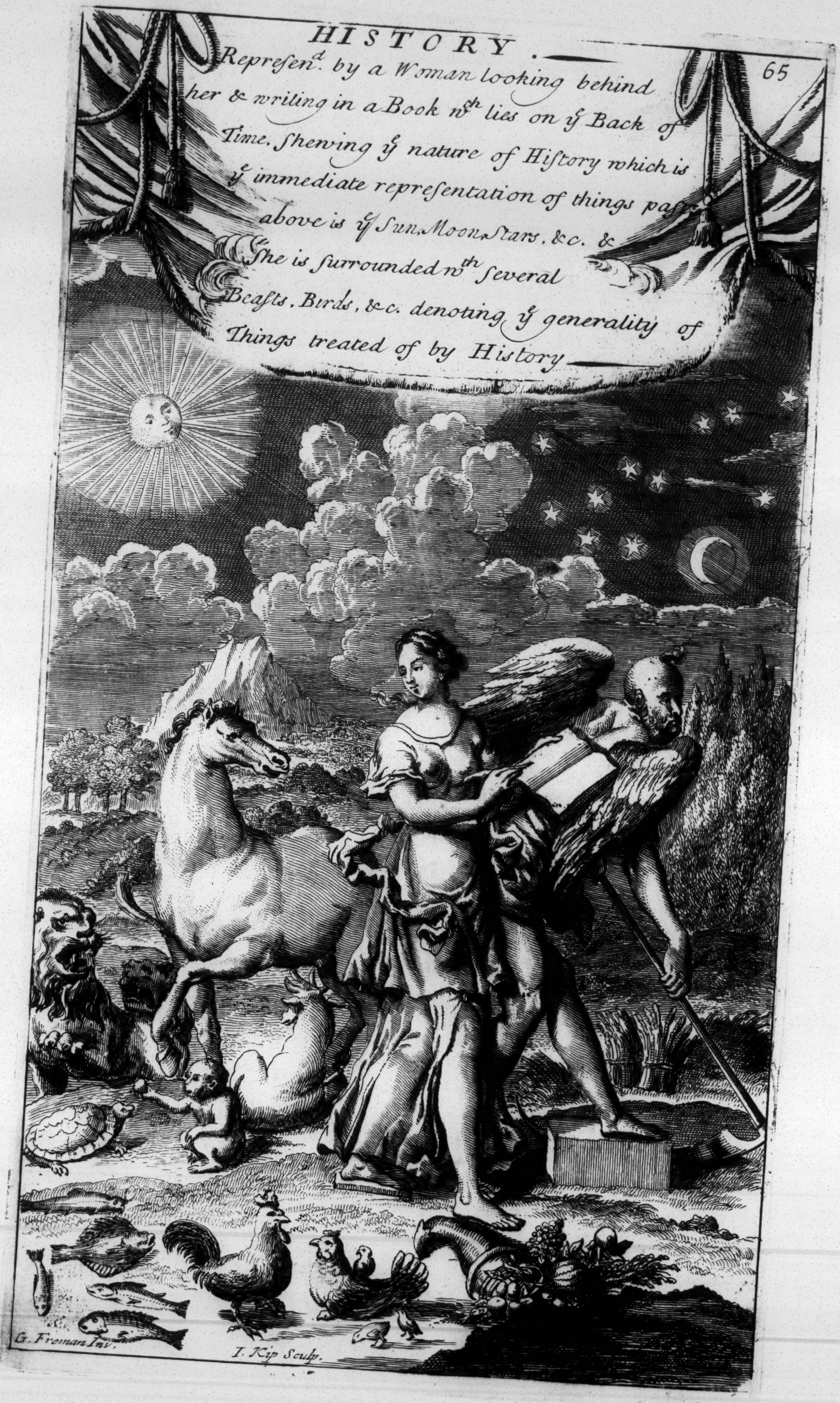
Represen^{d} by a Man & Woman ſitting in a grave & loving posture, having Child^{n} about 'em; by their ſide is y^{e} Fig. of Iustice having her Head cover'd wth a Helmet & a Mound under her foot, to denote y^{t} ye Duty of Parents is giving good example to their Child^{n}, & y^{t} their Iustice ought to take place & ſurmount all paternal fondneſs; on ye R^{t} Side is ye Fig. of a Woman veil'd represen^{g} y^{e} Modesty Child^{n} must observe in y^{e} presence of their Parents; y^{e} Stork by her ſide is y^{e} emblem of ill Parents, it being reported of y^{t} Bird, y^{t} she eats her Young Ones.


DUTY OF MASTERS and SERVANTS
L.ns. Inv.
I. Kip Sculp

Repreſent^{d} by a Woman ſitting in a graceful poſture in a Chair attended on y^{e} R^{t}. hand by a Woman holding a Garland & Cornucopia repreſent^{g} Plenty; & on ye Left by a Woman bearing a Sword & Ballance, ye Emblem of Juſtice; before ye Chair ſtands a Blackamoor Lackquey ſeming to receive ſome Errand to go on; beneath ye Fig. of Plenty ſtands a Maidſerv^{t} attending her Ladies Commands, all which properly deſcribe that Maſters & Miſtreſses are bound in duty to do Juſtice to, & provide for their ſervants Plenty, & y^{t} y^{e} duty of Servants is y^{e} careful, honeſt & reſpectful performance of all their Maſters or Miſtreſses lawful Comands



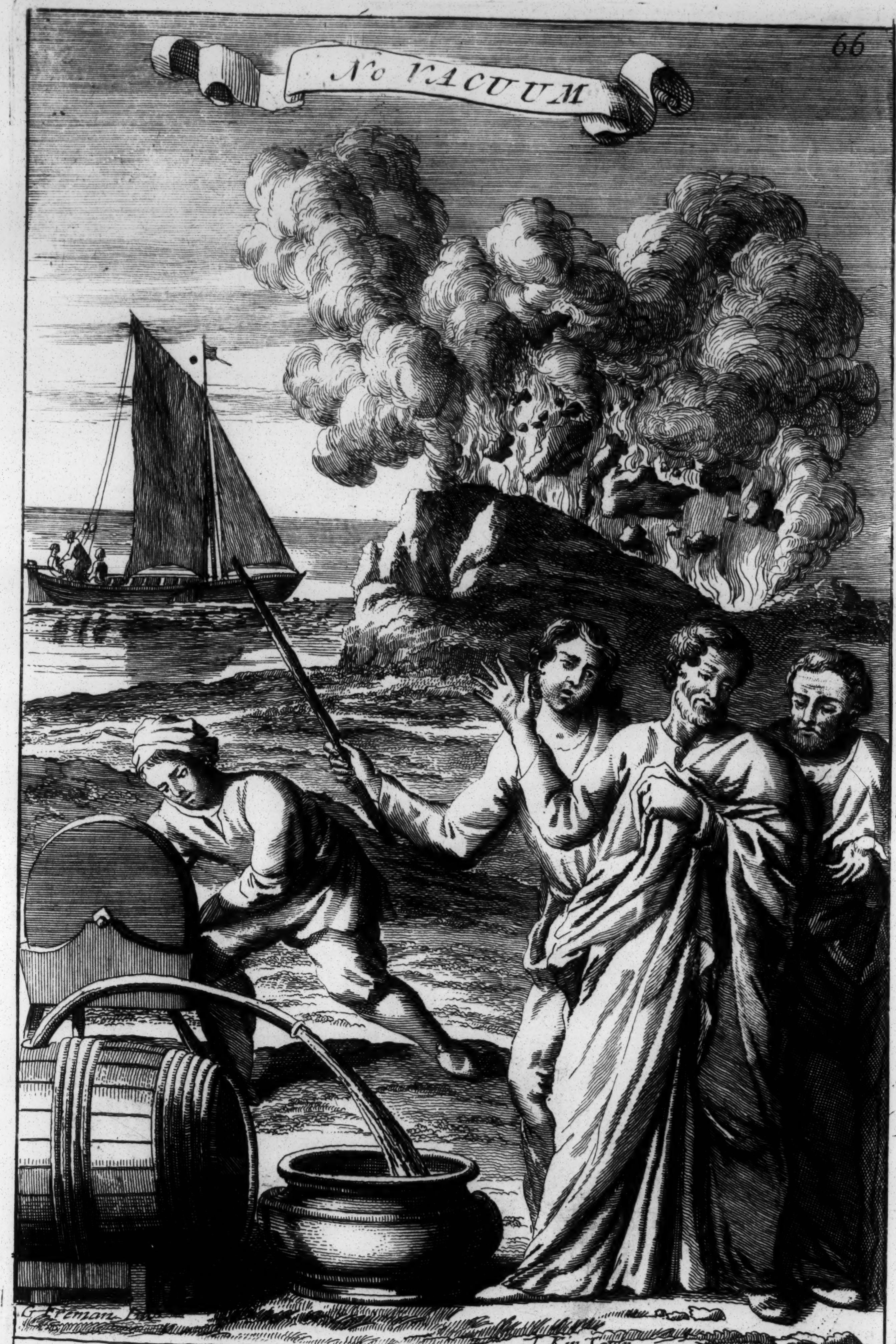
Represen^{d} by a Man, seated on a Throne, Crown'd, Rob'd, Scepter'd, wth a Mound in his Left Hand, attended on by his Courtiers, as also by y^{e} representations of Iustice, Prudence, Clemency, Fortitude & Truth, as y^{e} etern^{l} Companions of true Regal Power; he being no more properly a King, who wants these Virtues, than an illiterate Man can be a Iudge of Learning.



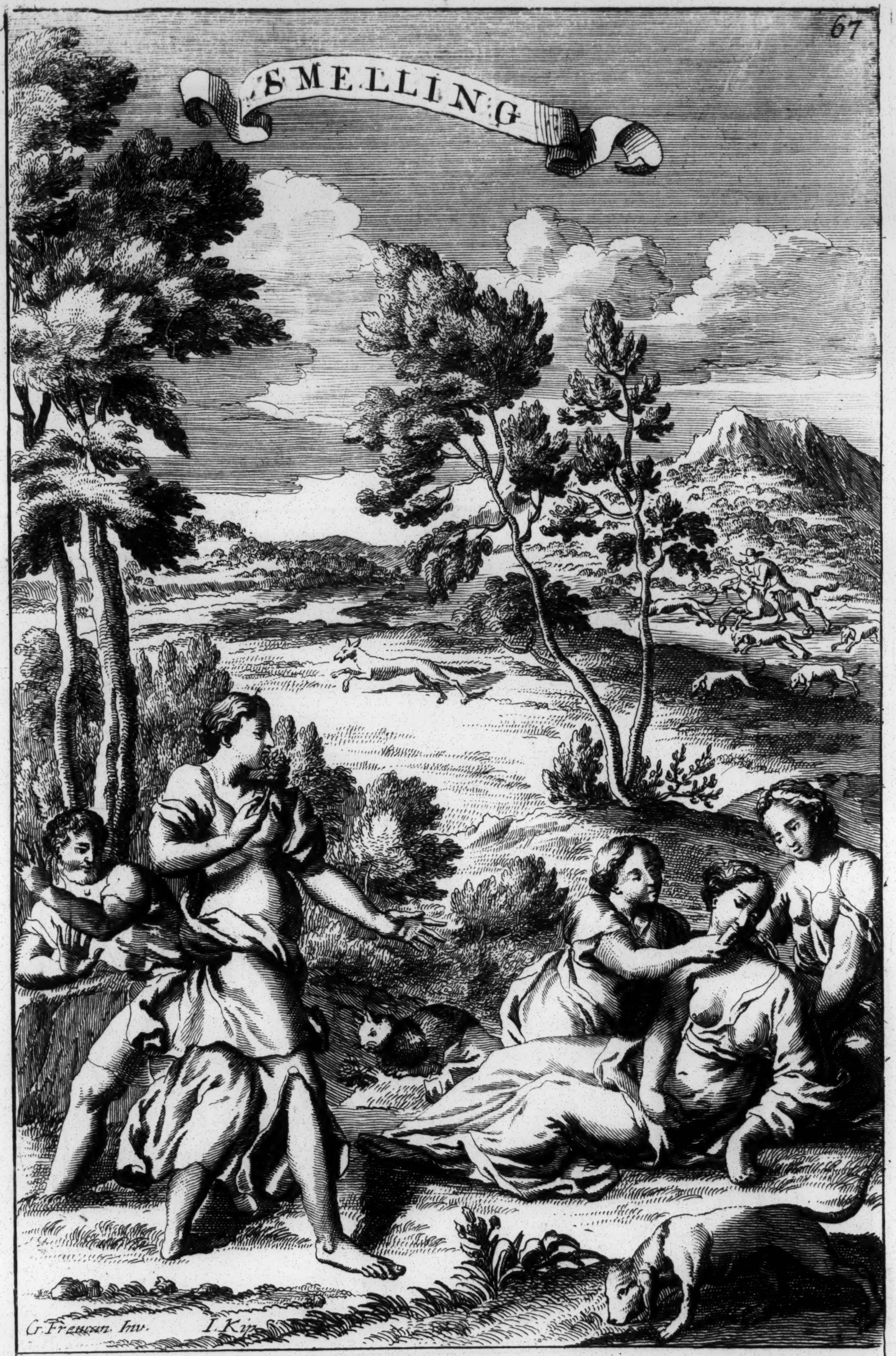
HISTORY.

Repreſend. by a Woman looking behind her & writing in a Book wch lies on ye Back of Time, Shewing ye nature of Hiſtory which is ye immediate repreſentation of things paſt above is ye Sun, Moon, Stars, &c. & She is ſurrounded wth ſeveral Beaſts, Birds, &c. denoting ye generality of Things treated of by Hiſtory

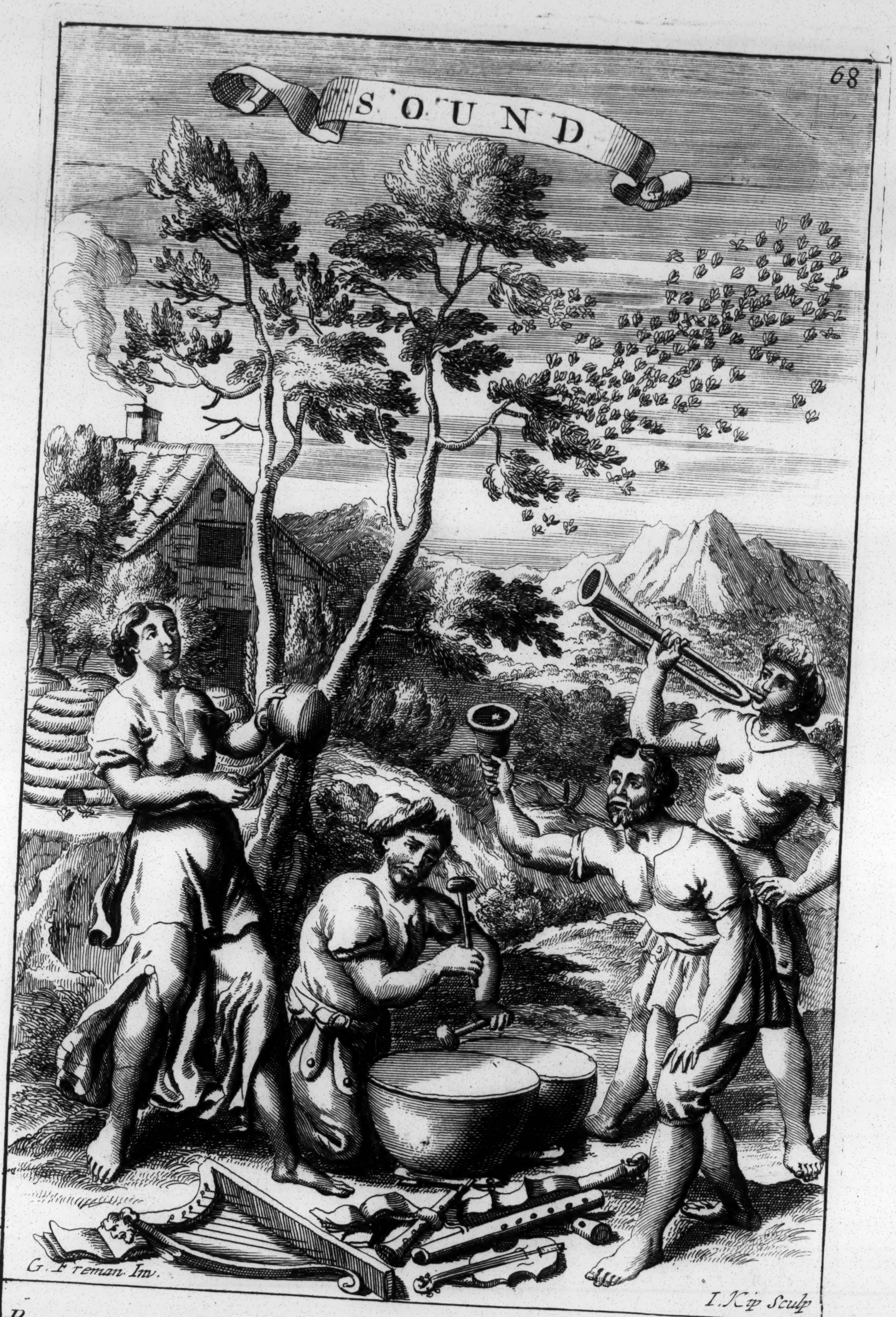
G. Freman Inv. I. Kip Sculp.


66
No VACUUM
G. Freman Inv.
I. Kip Sculp.

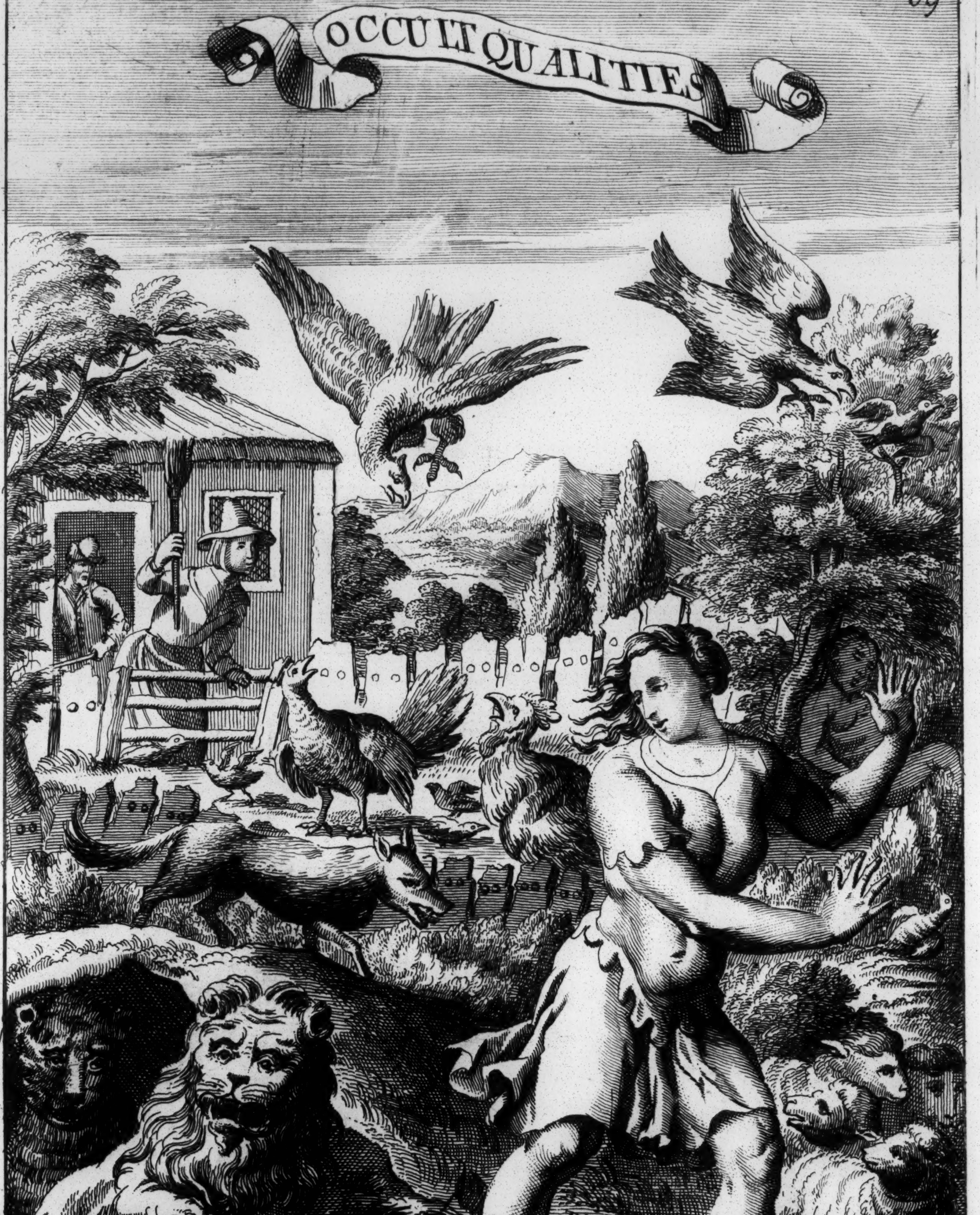
Repreſen^{d} by a Boy pouring Liquor out of one Veſſel into another, thereby ſhewing, that as y^{e} Air which occupied y^{e} lower Veſſel is drove out by ye heavier Element of Water, it immediately enters into & fills y^{e} upper Veſſel; as alſo by y^{e} blowing up of a Mine, y^{e} viſible effects of y^{e} extenſion & dilatation of Air: The Figur^{es} ſeeming to diſcourſe, repreſents Philoſophers.



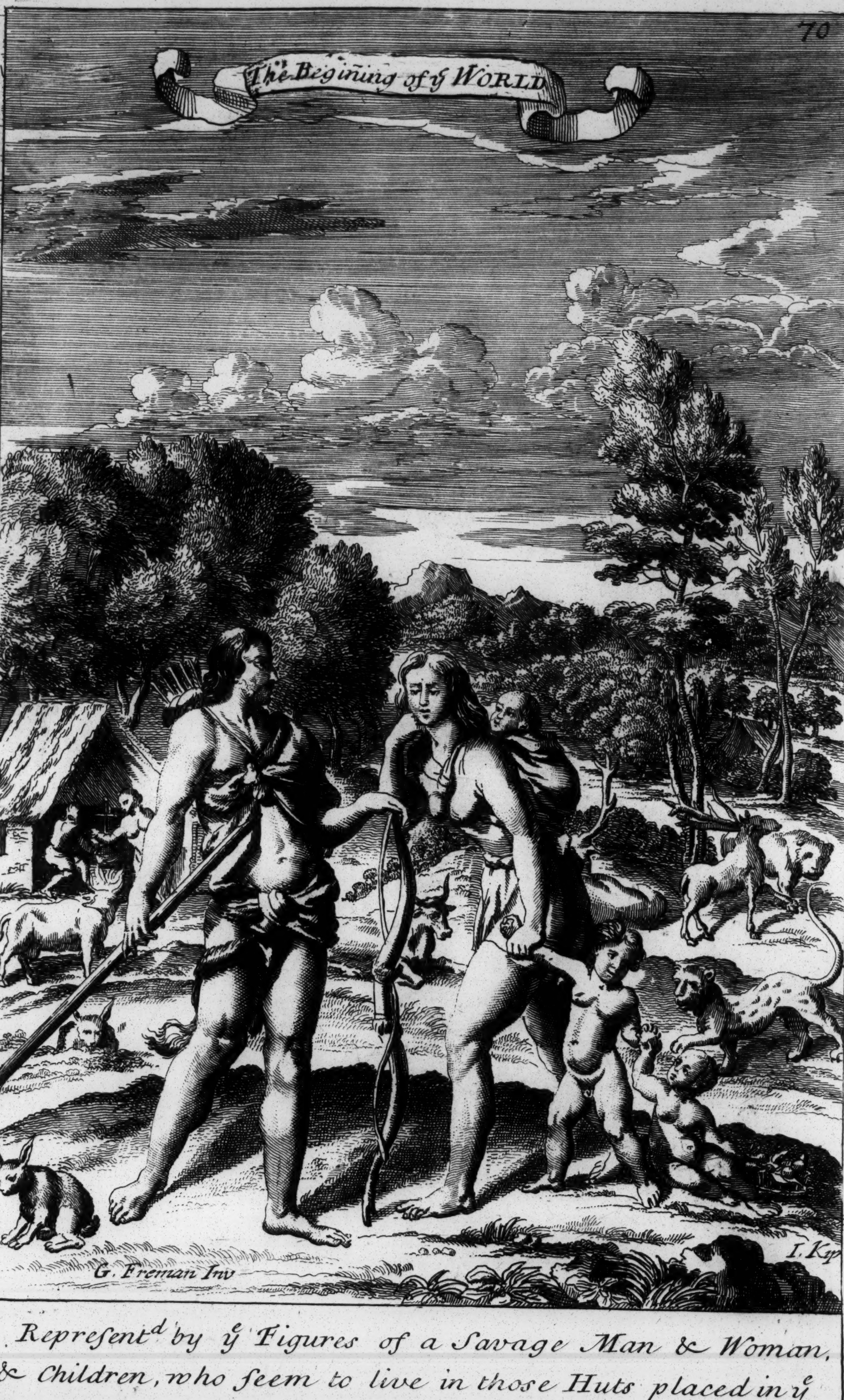
Represented by a bloud hound in scent after his Game; by a Woman smelling to a Nosegay; by a Man who seems offended at some unpleasing smell; and by a Woman in a swoon, supported by two others, & one of y^{m} holding a Box or Glaſs of some Scent to her Nose, wch seems to recover her; in prospect a pack of hounds in chase of a Fox.


SOUND
G. Freman Inv.
I. Kip Sculp

Represented by several musical Instruments lying on the fore ground also by a man ringing a Bell by another sounding a Trumpet by another beating a Kettle Drum & by a Woman tinkling on a braſs Vessel to a Swarm of Bees to hive them all proper Emblems of Sound


OCCULT QUALITIES
G Freman In.
I. Kip.

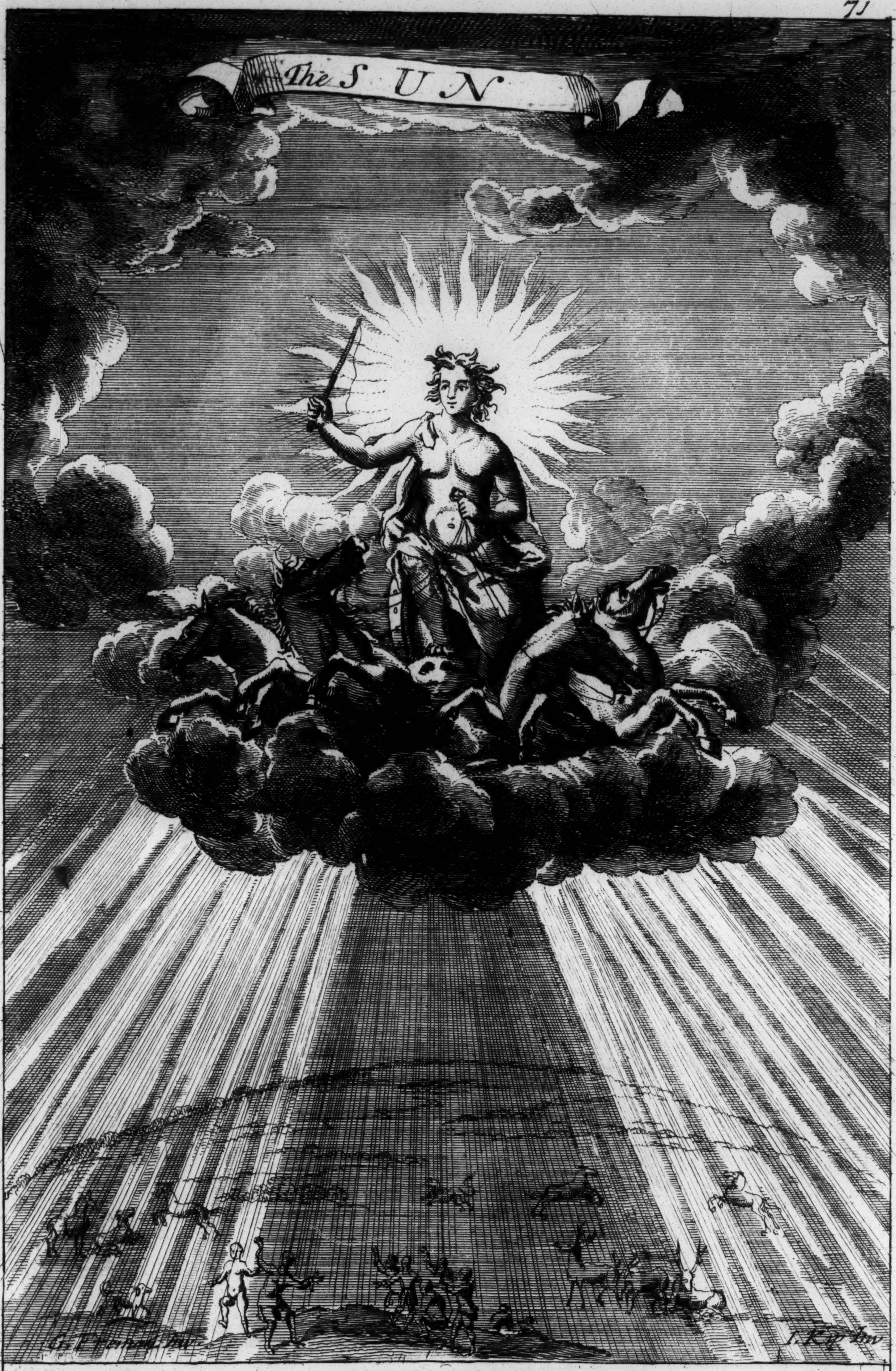
Repreſen^{d} by a Man ſeemingly trembling at y^{e} ſight of a Lion & haſtily running from it; by the terror of a Sheep at the ſight of a Wolf; by y^{e} ſeeming trembling & fear of a Hen & Chickens at the ſight of a Kite; & by y^{e} haſty flight of a Dove from a Hawk: all the viſible effects of qualities proceeding from a Cauſe admired, but never known.


70
The Begining of yͤ WORLD
G. Freman Inv
I. Kip

Representd by yͤ Figures of a Savage Man & Woman, & Children, who seem to live in those Huts placed in yͤ Woods, having several Animals about them. The Primitive Times supposed to want yͤ conveniencies of Houses and Apparel, through want of experience ——

Mrs Elizabeth Cox to Left at Mrs Julians Grocer Saint Ives St
Bedford

Nemo mam impune Lacessatt



Represent^d by Phœbus, ſitting in his Chariot in y^e Clouds drawn by four White Horſes, as before. The Figures on y^e lower part are y^e representations of ſeveral Men, Women & Animals, bathing themſelves (as 'twere) in thoſe brilliant Rays proceed^g from this warm Deity & may teach us how pleaſant & joyſul it is to live in y^e Sunſhine of Heaven.

Cole

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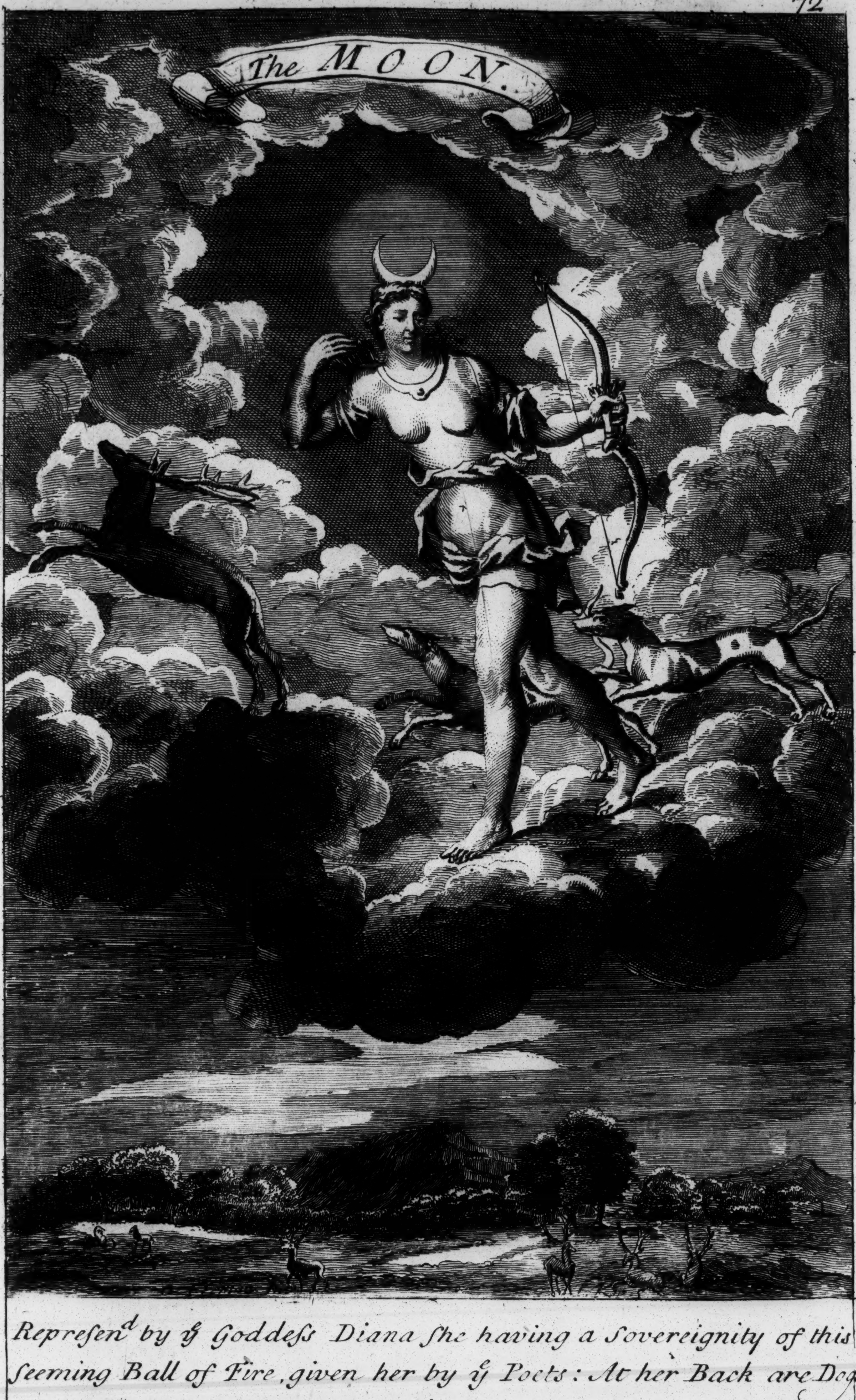
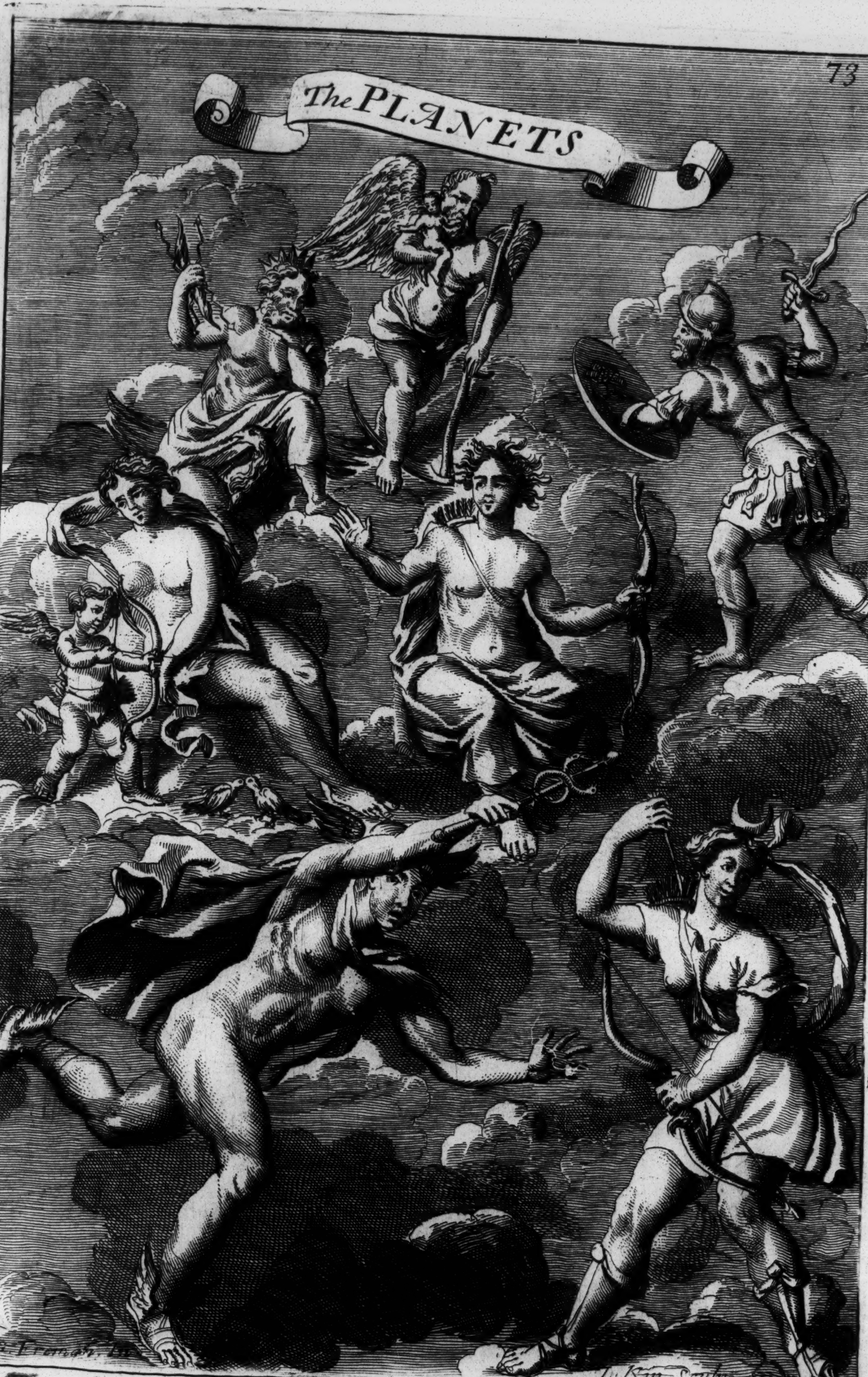
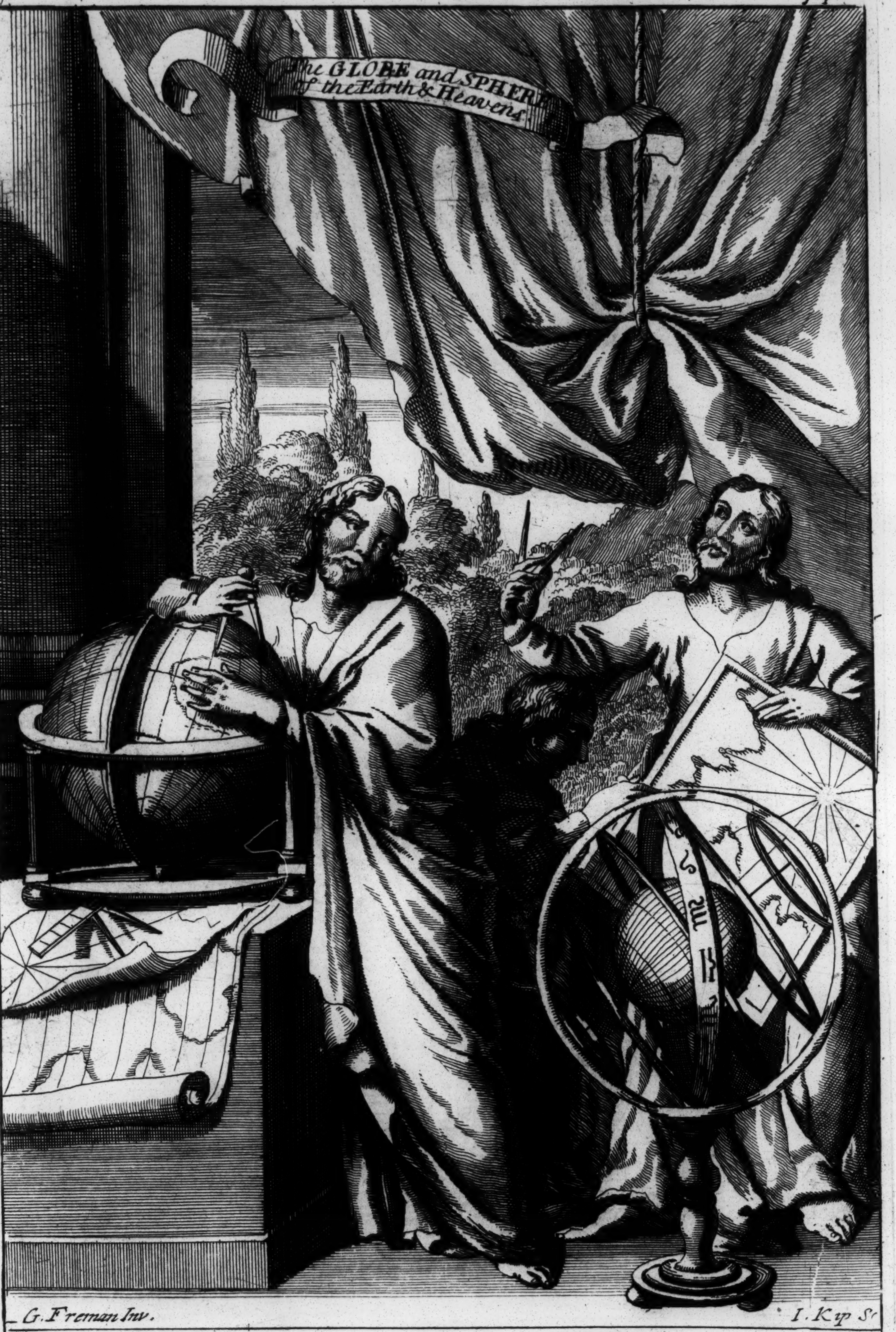


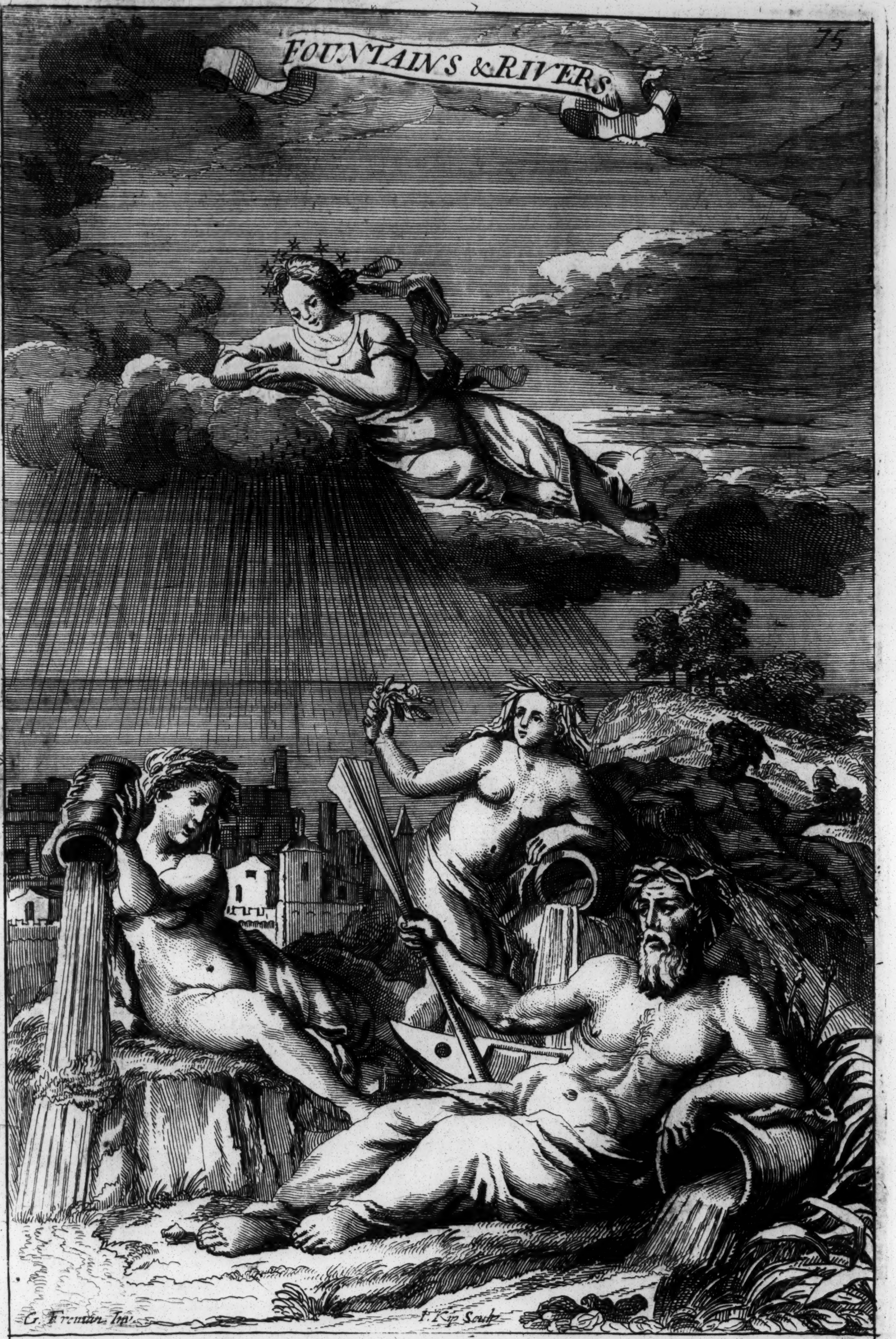
Repreſenᵈ by yᵉ Goddeſs Diana ſhe having a Sovereignity of this ſeeming Ball of Fire, given her by yᵉ Poets: At her Back are Dogs purſuing a Stag, yᵉ emblem of hunting of which ſhe is by yᵉ same Authority, Goddeſs; & underneath is a Landſkip with Deer therein the Victims offer'd up to her Divine Recreation


The PLANETS
G. Freman. In.
I. Kip. Sculp.

Repreſen^{d}. by y^{e} Perſonal Figures of thoſe Heathen Deities from whom they borrow their Names. As Luna, Mercury, Venus, Apollo, Mars, Jupiter, & Saturn. The Child in Saturns Arms & wch he ſeems to devour, retates to y^{e} Story father'd on him by y^{e} Poets, that as ſoon as his Cæleſtial Spouſe was brought to Bed, he did cat y^{e} Children, to prevent their dethroning him of his Kingdom.

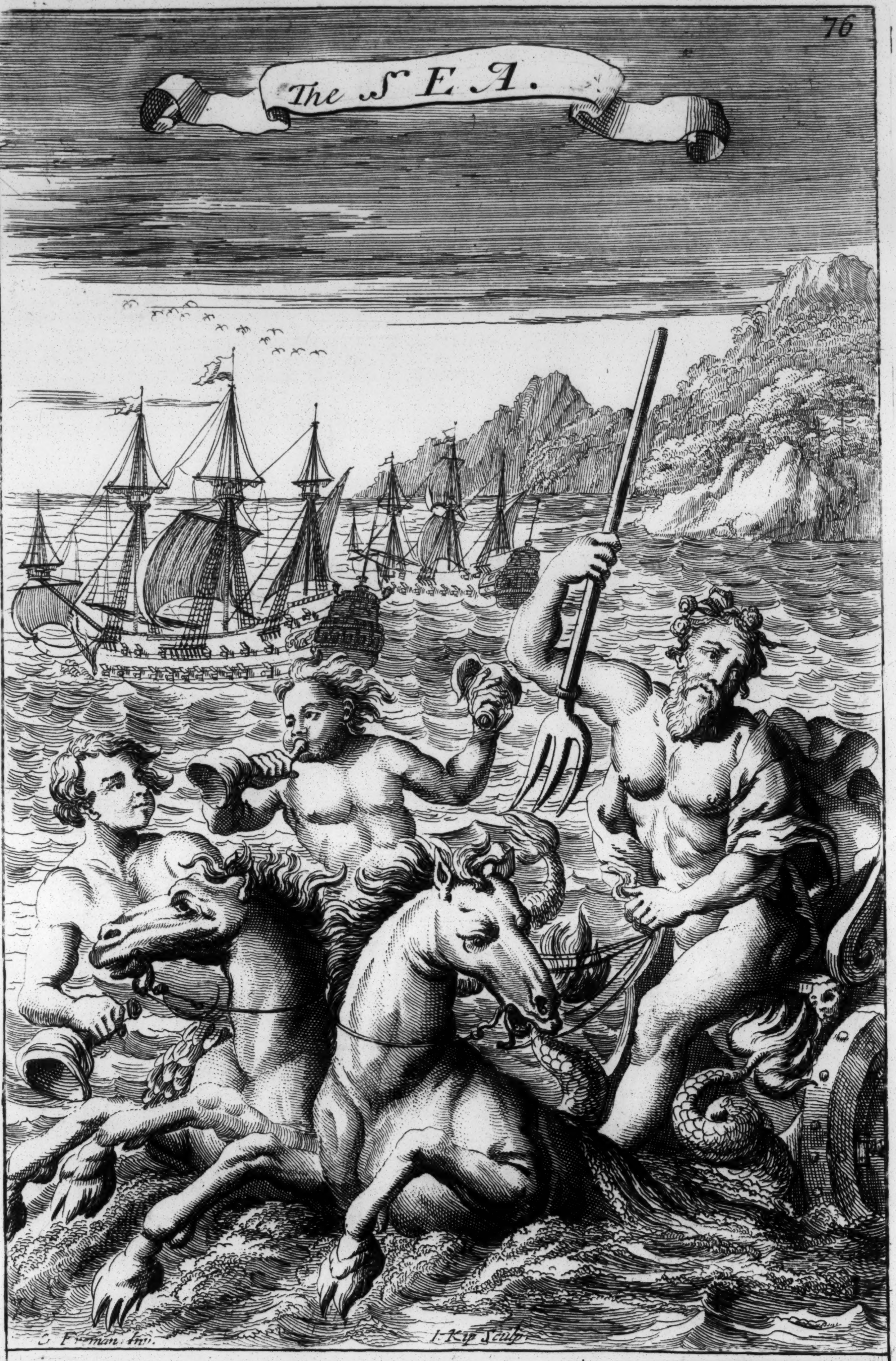

The GLOBE and SPHERE of the Earth & Heavens
G. Freman Inv.
I. Kip Sc

Represented by yͤ personal figures of those two great Geographers, Ptolomey & Copernicus, yͤ one with a pair of Compasses, taking seemingly yͤ distances of some places, deliniated on yͤ Globe of yͤ Earth, & yͤ other holding a ſea Chart, having a pair of Compasses & yͤ ſphere of yͤ heavens before him: the figure seeming as it were to take an observation, represents yͤ learned Tycho: on yͤ table are Charts &c


75
FOUNTAINS & RIVERS
G. Fremin Inv.
I. Kip Sculp.

Repreſen^{d} by y^{e} Figure of Thame, being an Old Man lying in y^{e} Reeds, having an Oar in his Right hand, & leaning his Left Arm on a Water-Pot; as alſo by ye Figure Iſis, being a Woman ſitting on a Rock, having alſo a Water-Pot: Thame & Iſis are ſtoried to be Man & Wife & ſtand as Godfather & Godmother to that ample River, vulgarly, Thames, it bearing ye name of both as Thameſis: as alſo by ye Figure of a Nymph of ye Rivers & Fountains, nam'd Arethuſa, holding a Water-Pot & Flowers; & by ye Figure of a Young Man nam'd Alpheus, having a Water Pot & Cornucopia of Flowers, being ye Patron of Fountains. The Figures are thus coupled to ſhew that y^{e} Friendly Communication between Rivers & Fountains, reſembles that between Man & Woman: The Fig. in y^{e} Sky & ſeeming to preſs y^{e} Clouds, is y^{e} emblem of Rain.

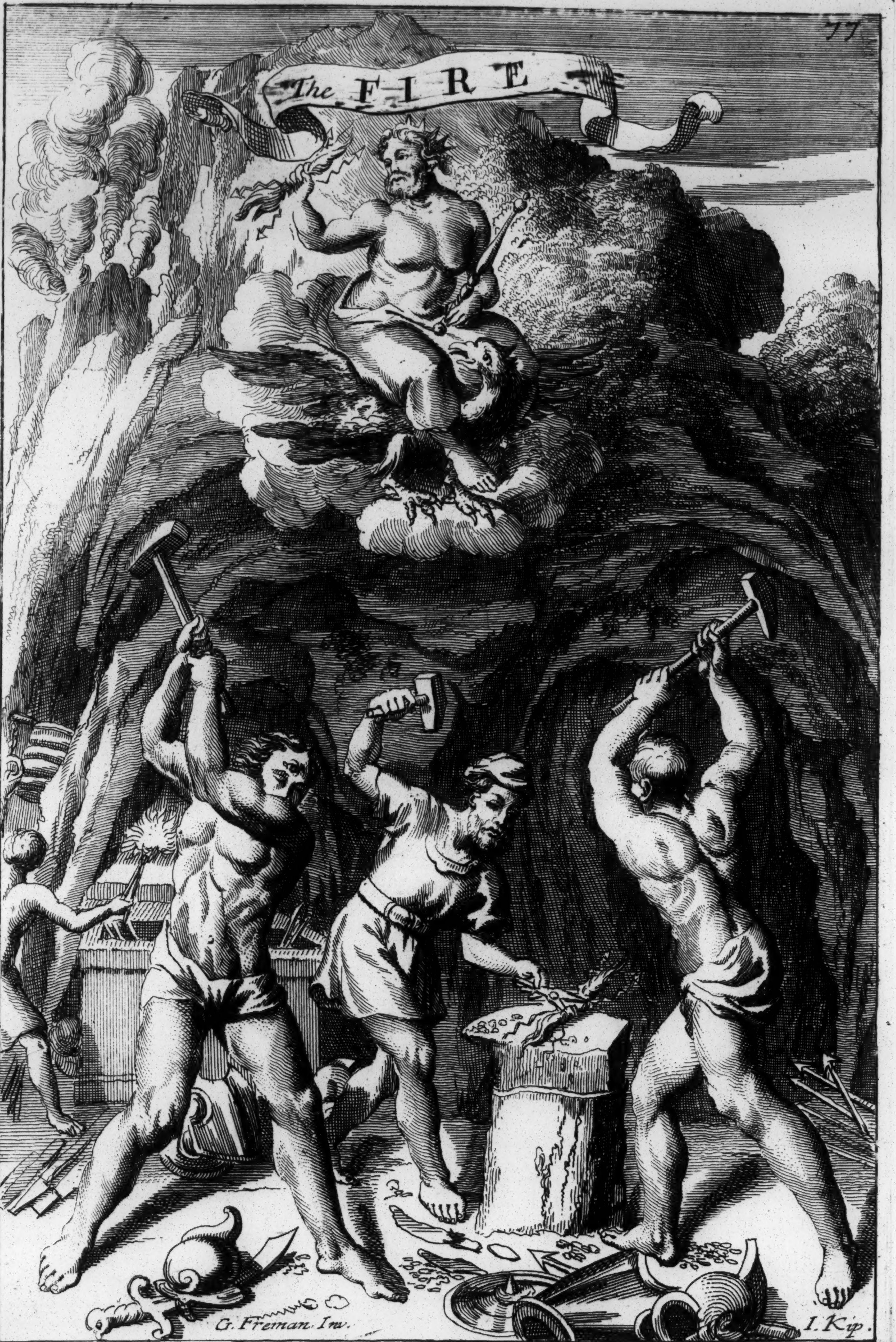
The SEA.


G. Freman. Inv.
I. Kip Sculp.

Repreſen^{d}. by Neptune, God of y^{e} Sea drawn in his Chariot by Sea-Horſes, having his Trident in his Hand being his Watry Scepter: Behind him are y^{e} two Fig^{rs} holding & ſeeming to ſound thro' their Sea Shels, are Tritons Creatures form'd by y^{e} Poets to ſerve his floating Divinity in y^{e} nature of Trumpeters. In proſp^{ct} y^{e} Sea wth Ships, &c.

77

The FIRE



G. Freman. Inv.

I. Kip.

Represen^{d} by Vulcans Cave, in wth y^{e} Cyclops (y^{e} Journey men Blackſmiths of Vulcan) are at work in making Thunderbolts for Iupiter, who is placed above in ye Clouds attended as uſually wth his Eagle as inſpecting ye well-making of his Weapons; & behind ye Anvil ſtands a Forge of Fire wth a Figure ſeeming to blow it, wch causes that Smoak that ariſes from y^{e} Funnel plac'd by Jupit: below y^{e} Cyclops feet lie Breast-plates, Helmets, &c, in ſome measure emblems of Fire as owing their form & make to his Power

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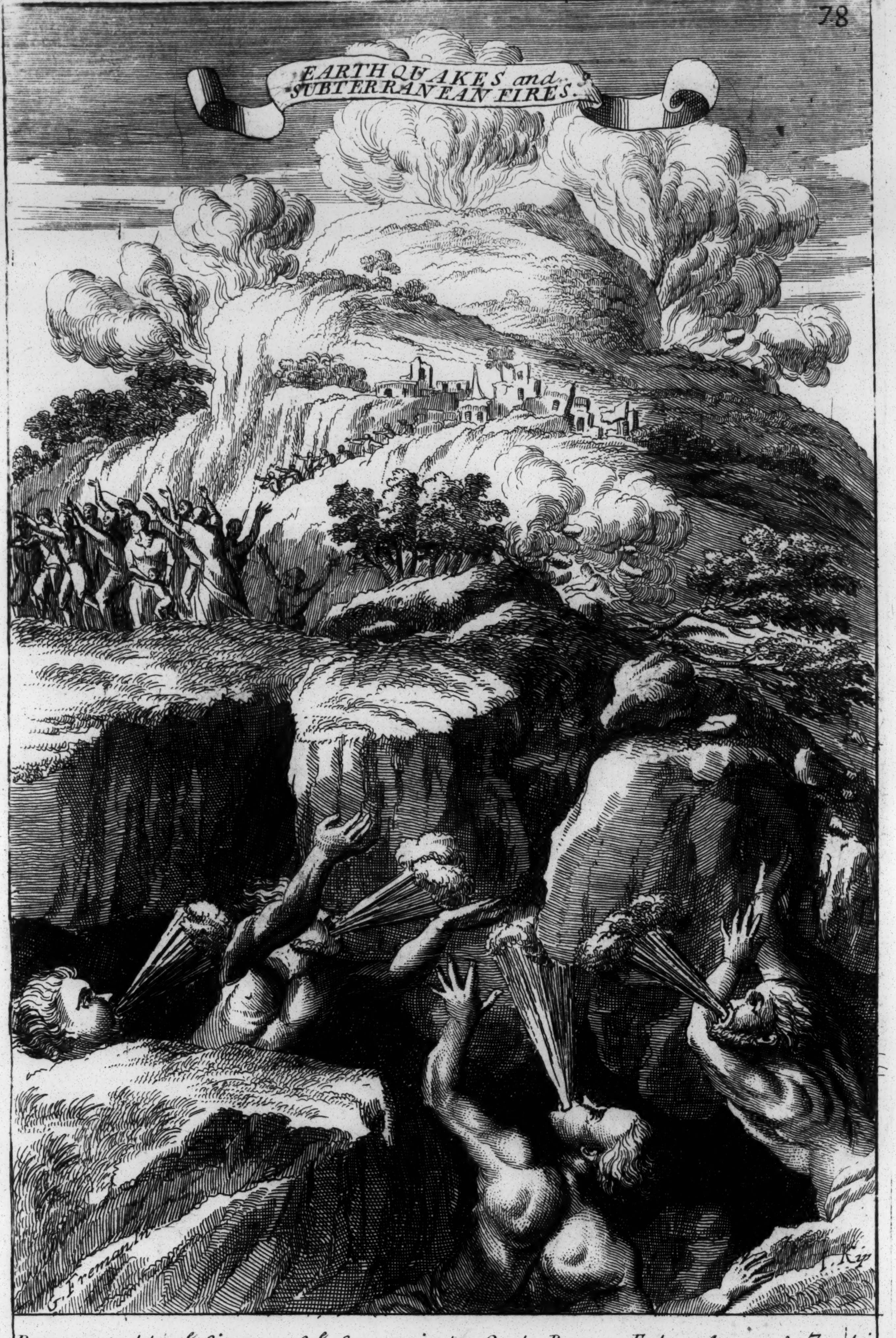
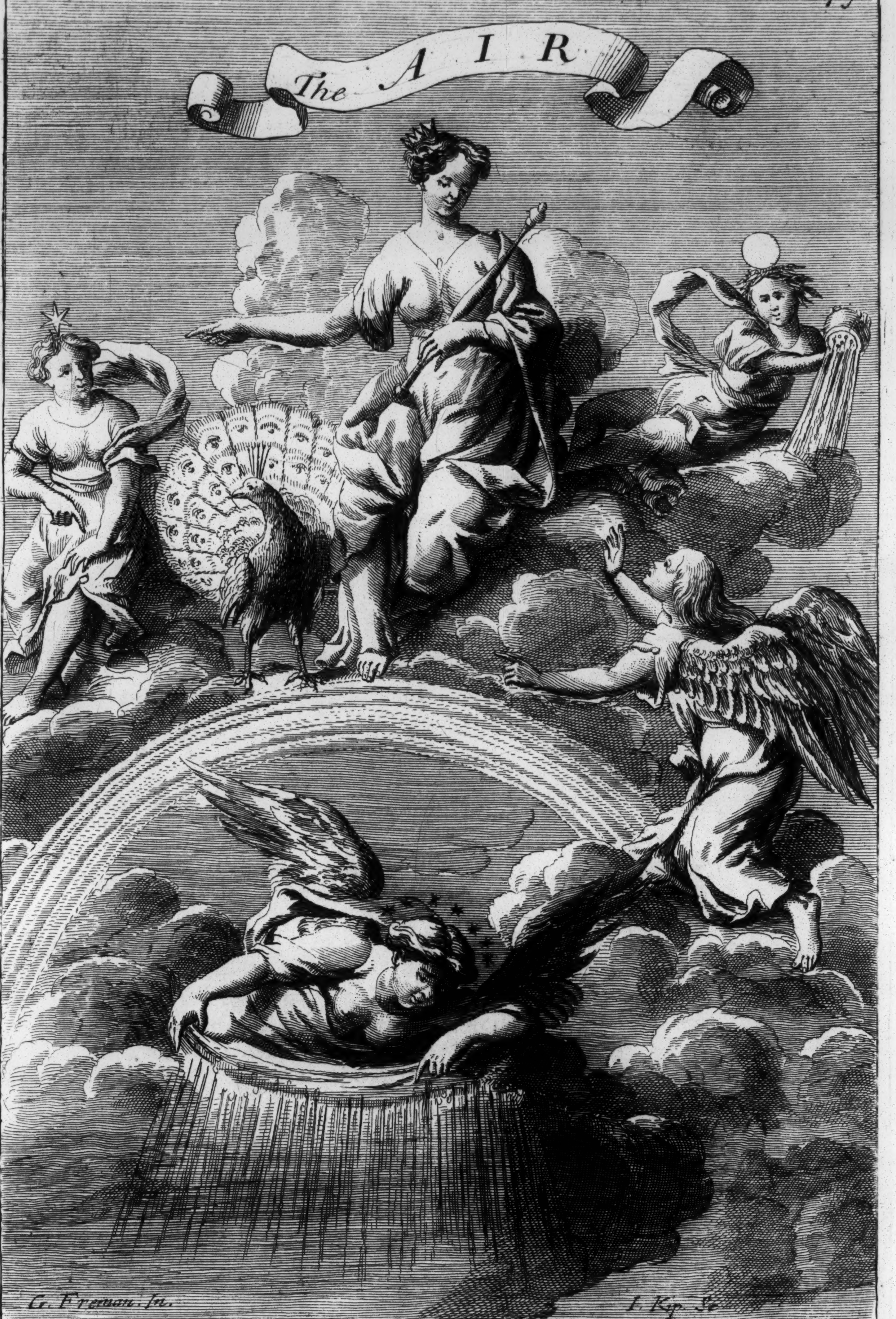
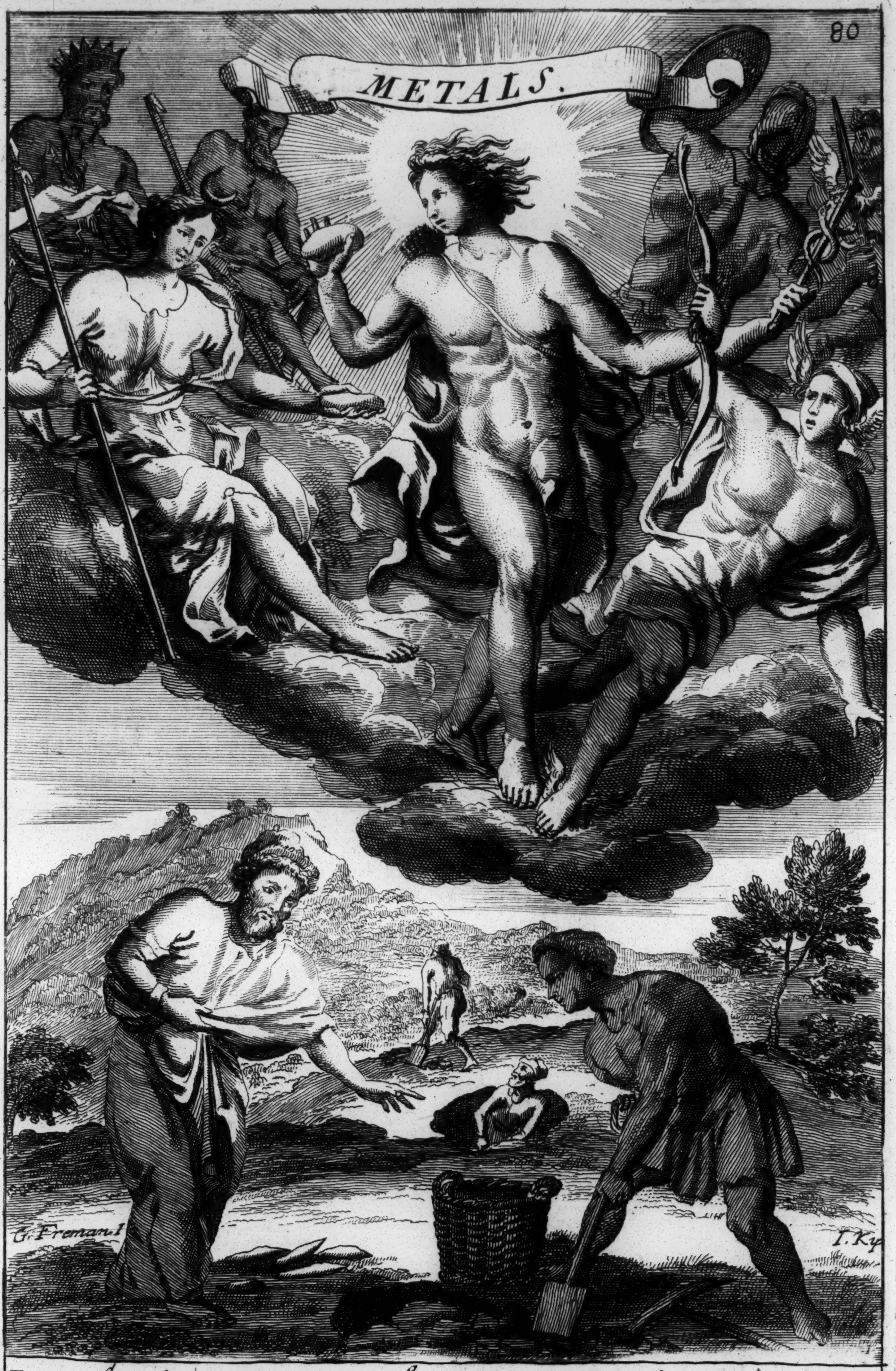
EARTHQUAKES and SUBTERRANEAN FIRES.



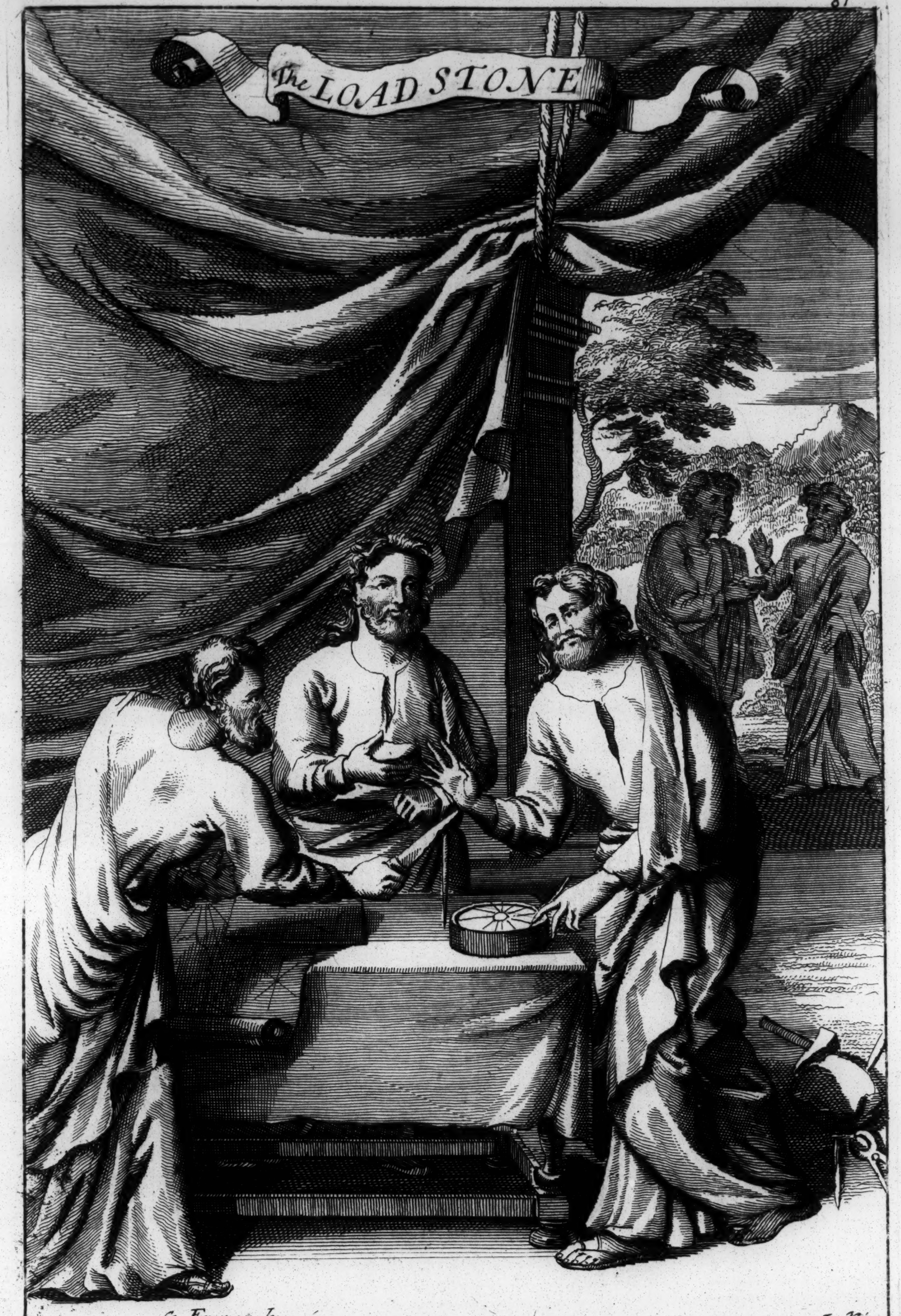
Represented by ye figures of ye four windy Gods. Boreas, Eolus, Auster & Zephirus, each wth utmost strength blowing into a Cavity of ye Earth, & heaving up of ye Rocks, wch in severl places seem to break forth, & thereby throw down Trees & Buildings: At a distance ye figures of Men, Women & Childn affrighted, and rung to avoid being buried in Graves of Nature, making ye Mountain, whose top breaths flames of Fire, represt Mt Etna: yse convulsions of Nature are thus propty emblematis'd, it being ye genl opinion yt they are caus'd by Winds, being inclos'd in some cavits of ye Earth, who are forced to break ye surface to find a passage to their proper center.


The AIR
G. Freman. In.
I. Kip. Sc.

Represented by Iuno y^e Monarcheſs of this Element with all her poetical Equipage about her & attended by her 4 handmaids Iris, Imber, Cometa & Rugida, who all have their Aerial $imploym^{ts}$ under her, as 1st Iris takes care of putting out & taking in y^e Rainbow, 2dly Imber disposeth y^e Rain, 3dly Cometa placeth y^e Comets & 4ly Rugida $destribut^{th}$ y^e Dew, all w^{ch} $imploym^{ts}$ are exprest by y^e Emblems y^t each of y^m bear.

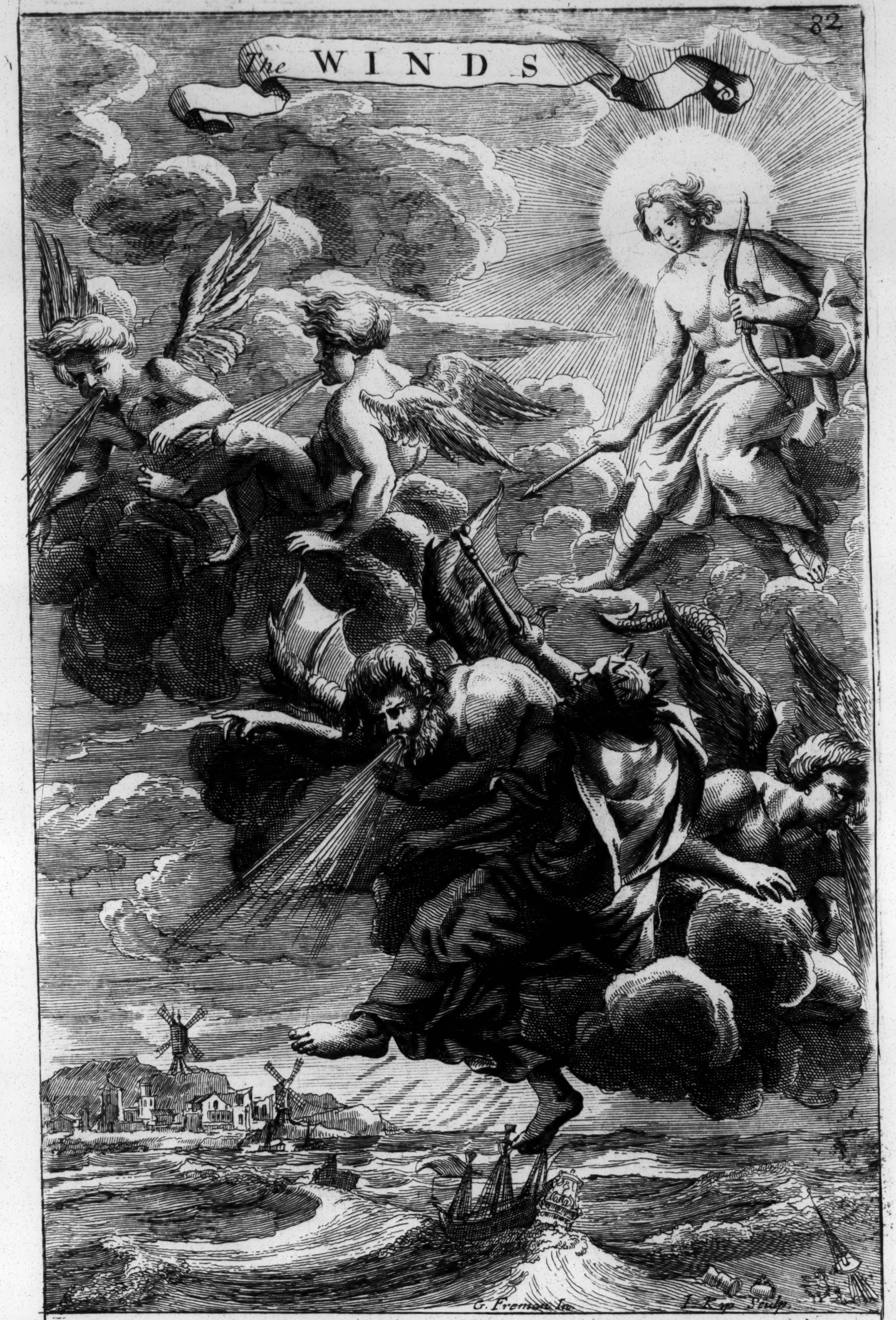


Repreſentd by ye 7 Deities, who accordg. to ye Poets, patronize ye 7 Metals; & they are plac'd in ye Clouds: That in ye midſt is Apollo holding in his right hand a Wedge of Gold being ye Metal he is ſaid to produce; on his right hand ſits Luna, having a Wedge of Silver in her hand being ye Metal that owes its being to her proper bounty; that on ye left is Mercury, Arm'd & Crown'd; he is ſaid to produce Quickſilver by his celeritous Divinity: The four others that appear behind, are likewiſe ſaid to produce ye four other Metals; as Mars Iron, Jupiter, Venus & Saturn, Braſs, Lead & Copper: In ye lower part on ye ground, are Directors & Diggers of Metals.

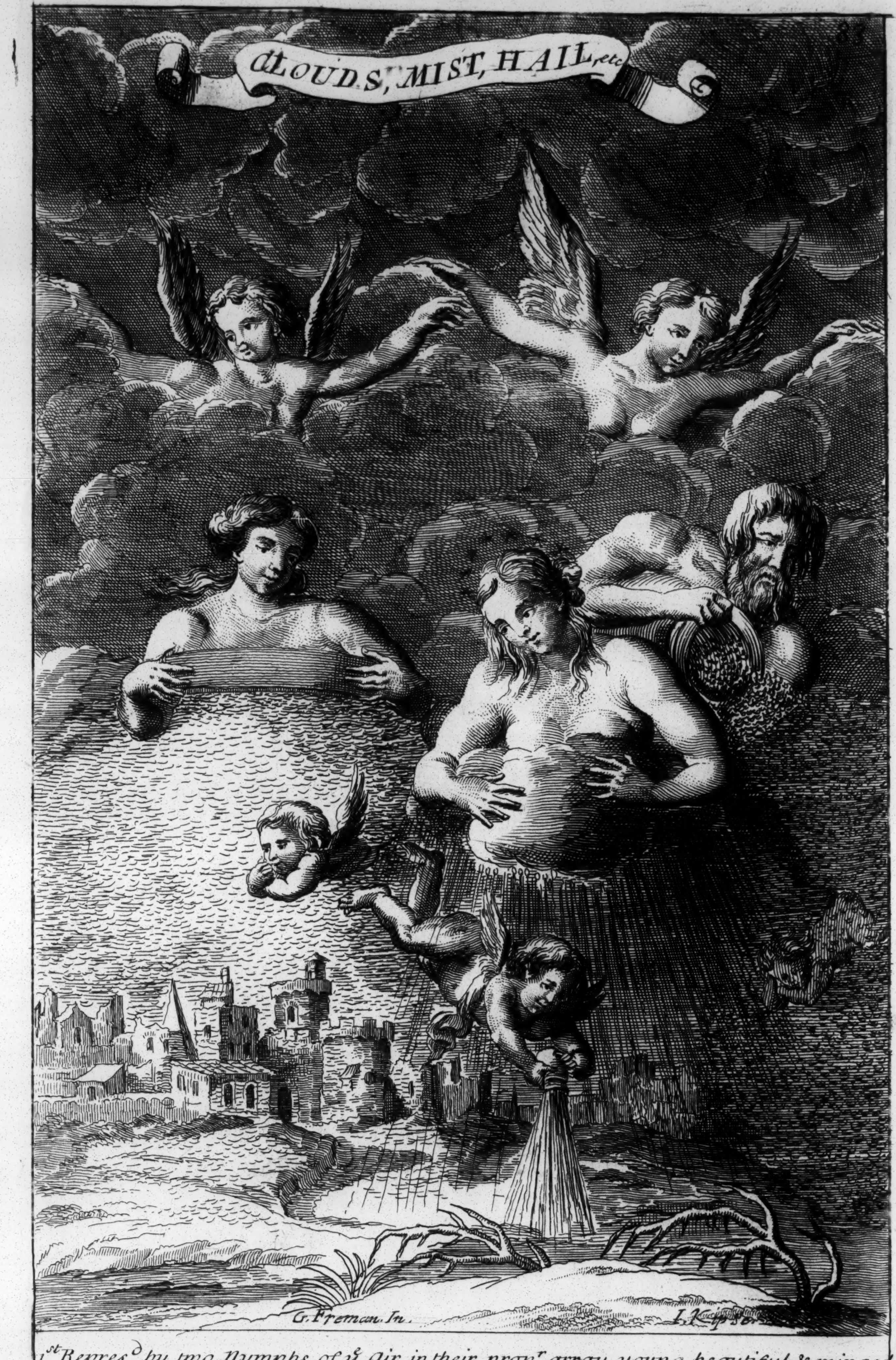


G. Freman. In. I. Kip

Its Virtues & Properties are demonſtrated by ye three Figures repreſentg. three Philoſophers one of whom holds a Knife, wth a Needle on ye edge: another having ye Compaſs before him & ye other holding a Loadſtone at a diſtance: The Figures of two other Philoſophers ſeemingly diſcourſing of ye Magnetick power of this wonderfull Stone

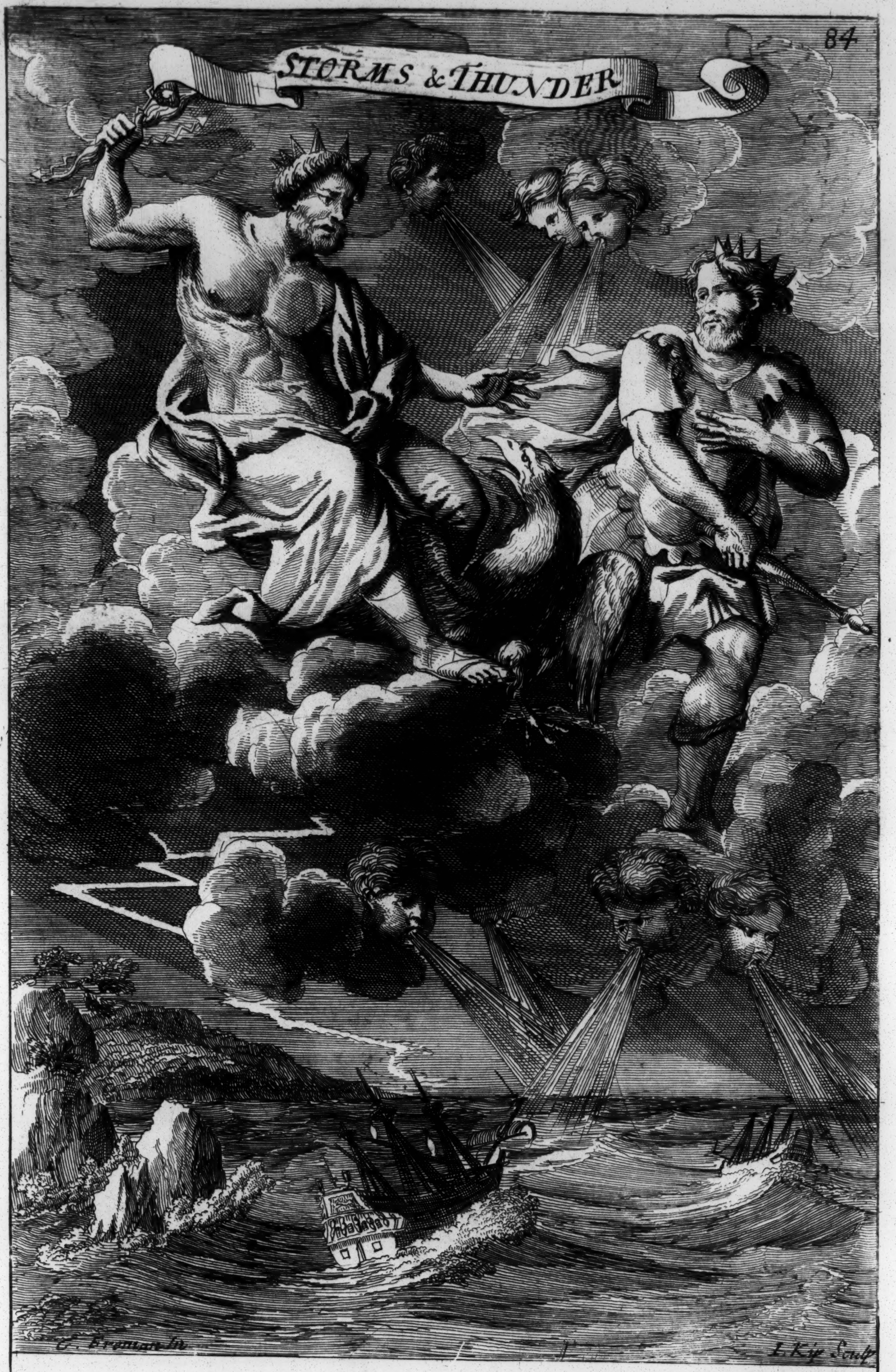

The WINDS
G. Fremon In.
I. Kip Sculp.

In the sculpture, Apollo ſitting in the Clouds & pointing to y^e God of y^e Winds, Eolus, who sits in y^e Clouds below him, adorned as before, commanding ye four Winds exprest by ye four figures, Boreas, Zephirus, Eolus, & Auster, wth their proper emblems as before, to discharge their Office, their execution of his commands, are visible in y^e effects of the Wind, upon y^e seeminly tost & overwhelm'd ſhips, in the ſea below.


CLOUDS, MIST, HAIL, etc.
G. Freman. In.
I. Kip ſc.

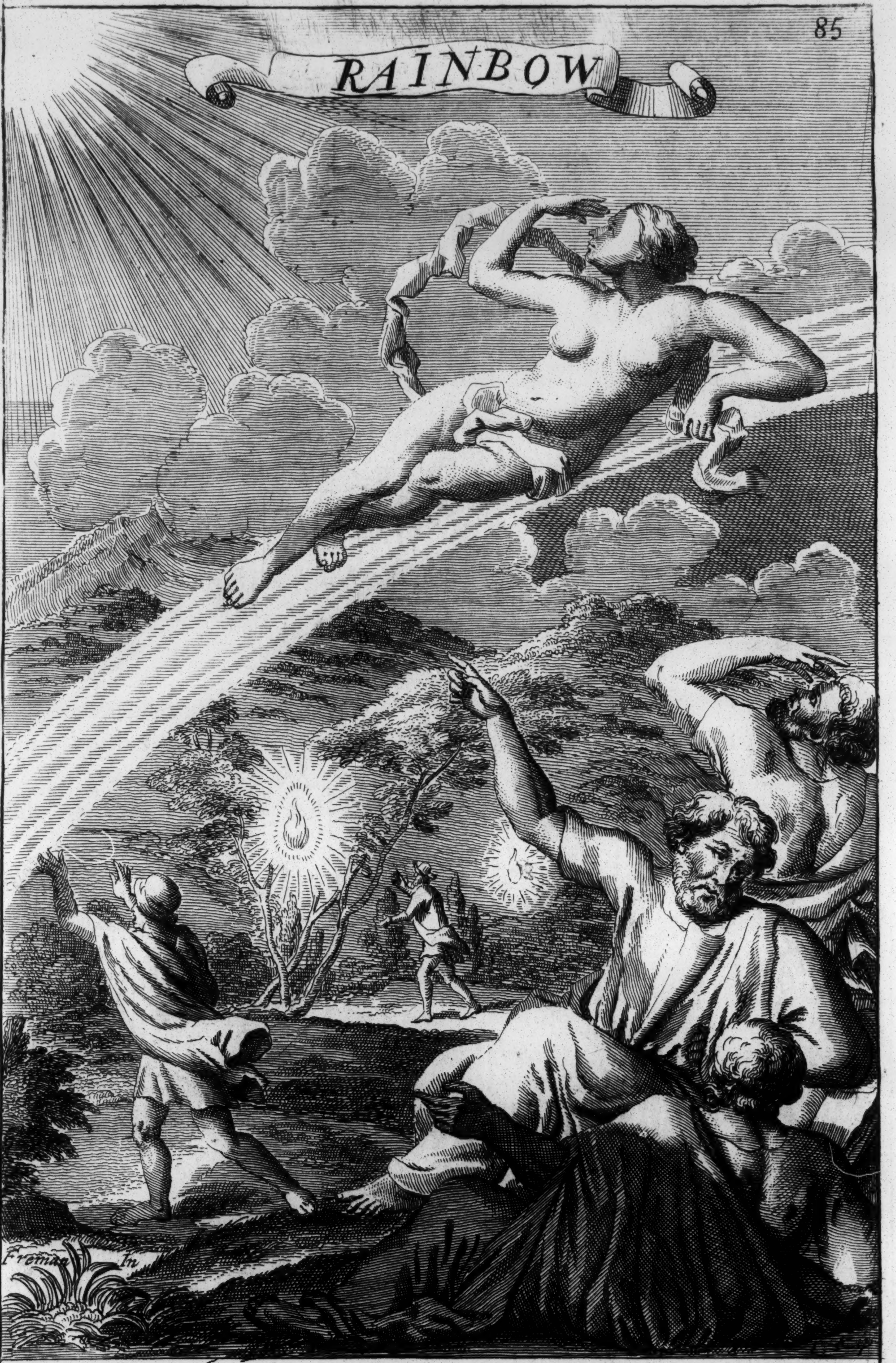
1st Repres^{d} by two Nymphs of y^{e} Air in their prop^{r} array, young, beautiful & winged, strech^{g} out their Arms, as gathering together & dilating ye Mists. 2^{ly} The Nymph Nix, ſcatter^{g} of Snow thro' a Sieve. 3^{ly} The Nymph Imber, pressing ye Clouds to provide Rain. 4^{ly} The figure of a Man ſcatter^{g} small hail out of a Water Pot, and underneath 3 figures, ye middlemst represent^{g} Dew, ye 2^{d} Snow, & ye 3^{d} small hail. in prosp^{ct} a Landskip cover'd wth a cast of each of their offices to wch they are aſsign'd by y^{e} Poets, & therefore may prop^{ly} be us'd in Sculpture, it being an attendant of Painting, wch is Poema silens.

STORMS & THUNDER

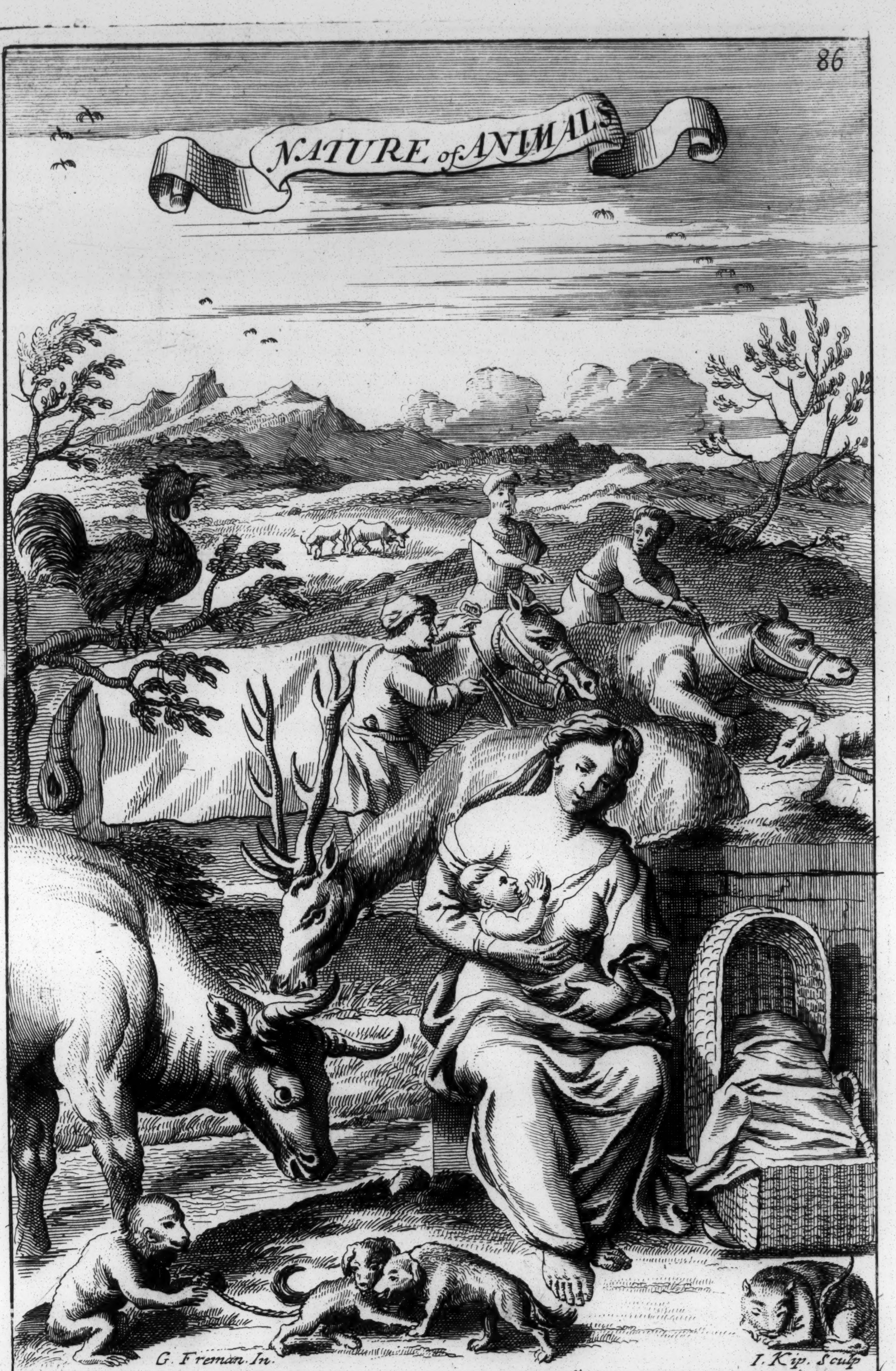


E. Freman In.
I. Kip Sculp.

Thunder is repreſen^{d} by Jupiter, preparing to caſt his noiſy Bolts: & y^{e} Storms by Eolus y^{e} God of y^{e} Winds, comand.^{ng} y^{e} 4 Heads who breath out Storms in their Stations, as Boreas in ye North Zephirus in ye Weſt, Auſter in ye South & Eolus in ye Eaſt: below is ye true Emblem of a Storm being Ships toſt in a rugged Mountainous Sea; ye Fires ſeeming to blaze on ye Main Yard of y^{e} Ship are two Sea Wills in y^{e} Wiſp, & made by y^{e} Poets, Godlings of y^{e} Sea & protectors of Seafar.^{ng} Men, & by them named Caſtor & Pollux, y^{e} Names of 2 Brothers, repor^{d} to have been drown'd.

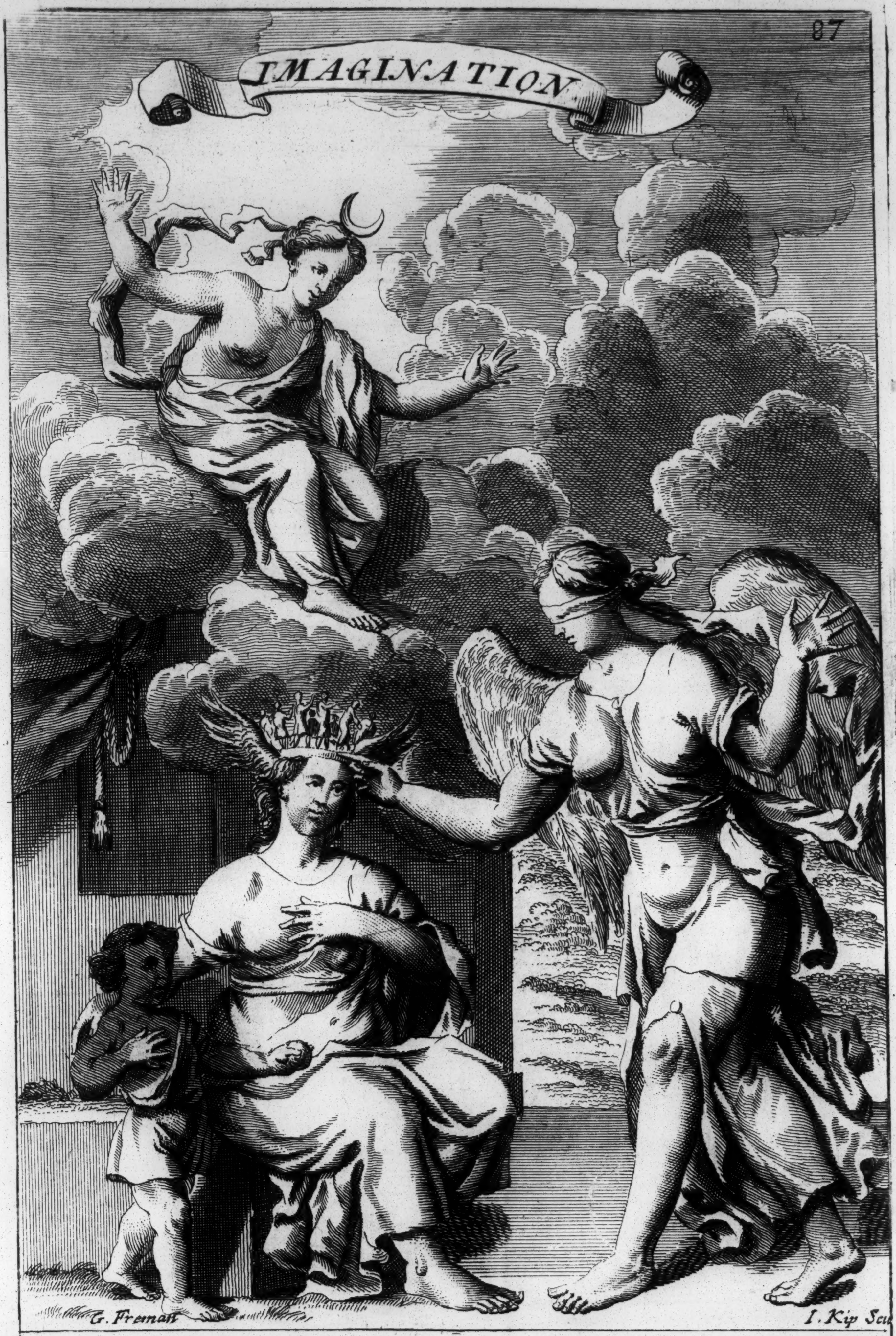


A Rainbow proper surmounted by Iris ye Goddess thereof, ye Rays of ye Sun darting on it; by wch as we conjecture it receives those beautiful & various Colours: The Figures below represent Philosophers consulting concerning its nature; & about ye Ignis Fatuus wch appears in ye Landskips: ye representation of a Nymph or beautiful Virgin placed on ye Rainbow took its rise from fancy, but since hath been attested for reallity by a Capt of a Ship who ſollemnly aſserts his havg ſeen it ſo

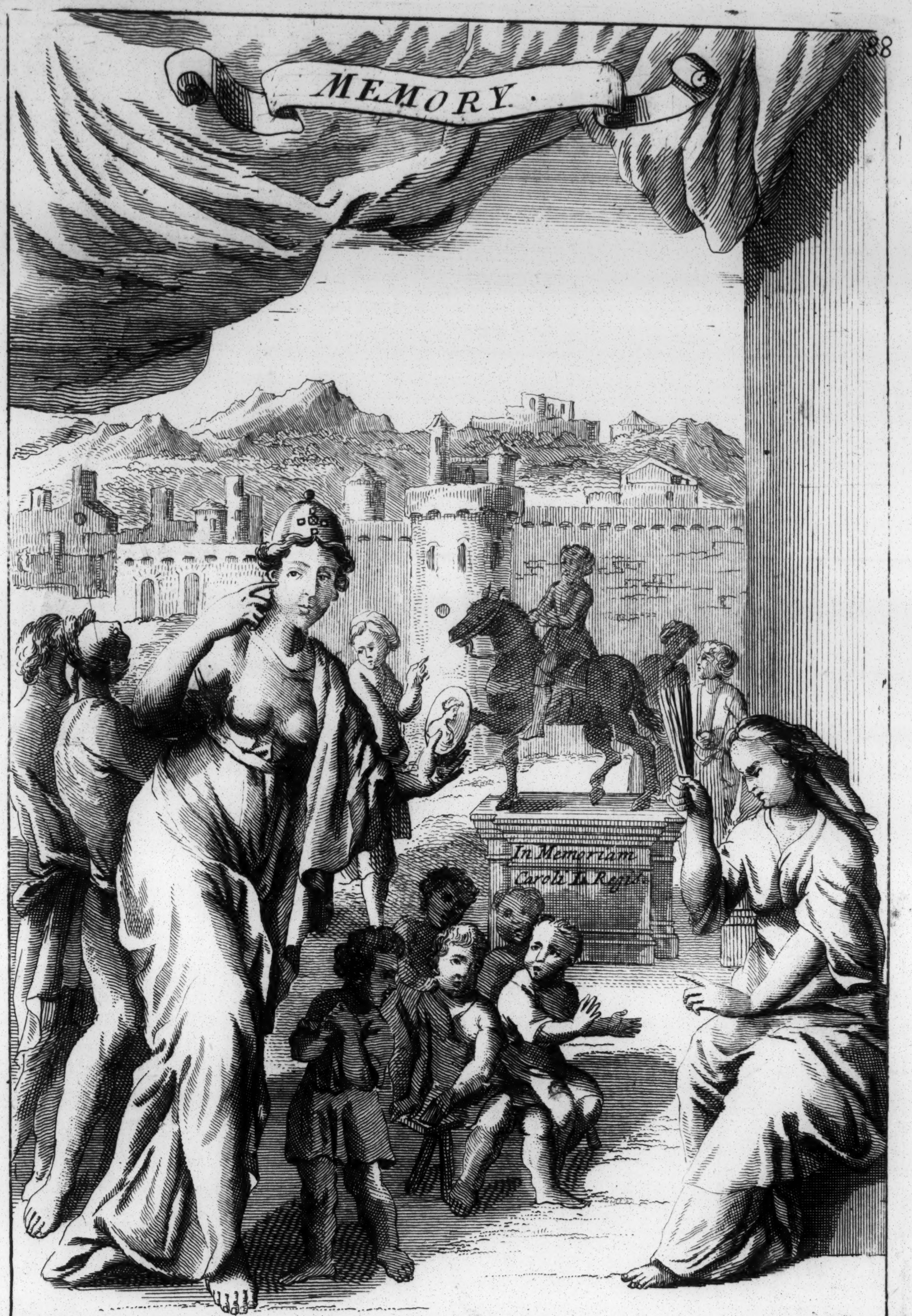


G. Freman In. I. Kip. Sculp

For Animals begot, they are repreſent^{d} by a Woman ſuckling her Child: having a Cradle ſtanding by her; their Thirſt repreſent^{d} by a Cow a drinking; their Hunger by a Deer grazing; their Actions by two little Dogs playing; their Sleep by a Cat ſleeping; their Wakefulneſs by a Cock ſitting on his Pearch, Crowing; their ſickneſs by a Farrier bleeding a Horſe, & their Death by a Horſe lying dead



Repreſend by a Woman in a ſedentary poſture, having on her Head a pair of Wings & a Coronet compoſ'd of Small Figures wch Figures denote ye productive faculty of Imagination, & ye Wings its ſwiftneſs: The Child ſtanding by ye Figd. of Imagination partly black partly white, denotes ye ſtrength of this Paſsion, being able (as by this Example appears) to perform thoſe things, wch neither human Wiſdom nor ye com̄on way of Natures working cou'd effect: The other Figd having Eyes veil'd, & Wings on her Back repreſents what Women call longing, tis ſwift as Wings to Deſire, & blinded to Reaſon



G. Freman. Inv.   I. Kip. Scul.

Repreſent^{d} by a Woman having a Steel Cap on her Head ſet wth Jewels, denoting y^{e} Strength & Riches of this Faculty; She is putting her Finger to her Ear, as ye proper Organ by which this Good is receiv'd; & in her hand ſhe holds ye Picture of a Man whom ſhe knows, tho' abſent, by ye means of Memory; below are ye repreſentati^{ns} of Children conning their Leſsons, & of a School Miſtreſs who ſeems awing them with a Rod; In proſpect ye Statue of King Charles I. as a proper object to excerciſe this Noble Faculty upon.